

VVills on Infant-Baptism.



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*V. 36* Infant-Baptism *1784*  
ASSERTED & VINDICATED  
By *Libri*  
SCRIPTURE  
And  
ANTIQUITY:

IN ANSWER  
To a Treatise of Baptism lately published  
by Mr. HENRY DANVERS:

Together with a full Detection of his  
Misrepresentations of divers Councils and  
Authors, both Ancient and Modern.

*Bibliotheca* WITH *Edinensis*  
A Just Censure of his Essay to Palliate the horrid  
Actings of the Anabaptists in Germany.

AS ALSO  
A Perswasive to Unity among all Christians, though of  
Different Judgments about Baptism.

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By OBED WILLS, M. A.

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*Ut Christus Infantes ad se venire iussit, ita nec Apostoli eos  
excluserunt à Baptismo, & quidem dum Baptismus Cir-  
cumcisioni equiparat, Paul. Col. 2. aperte indicat, etiam  
Infantes per Baptismum Ecclesie Dei esse inserendos, &c.  
Magdib. Cent. i. l. 2. c. 4. p. 354.*

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L O N D O N,

Printed for Jonathan Robinson at the Golden Lyon in  
St. Paul's Church-yard, 1874.

УДК 62-50

Together with a Botanical Illustration of the  
by Mr. H. W. H. & A. N. S.  
to a botanical diagram or published





# THE PREFACE.

**T**Here is a New *Treatise* come forth concerning *Baptism*; the Design whereof is to prove the *Baptism* of *Believers*, and to disprove that of *Infants*. There is great Cracking about it, and some cry it up for a *None-such*; that it is unanswerable, and as I hear the Author himself, *Ixion*-like, falls in love with his own shadow, and being *Philautia nimis inflatus*, puffed up with the excellency of his performance, glories much, and pretends, that he hath not only proselyted many of the *Vulgar* sort, but some also of the *Ministry*. And it is very certain, that at its first appearance last Summer, divers persons were *Dipped* in these parts, and as I have been informed, 7 or 8 in a day in the City of *Bristol*; and in all likelyhood we may hear of many more this Summer: for those who are inclinable to the Way, are now grown so politick as not to profess their Faith till warm Weather. This I do assure the Reader, that the Book (as to any thing material in it) hath been many times answered before ever it came forth, and that's the reason belike we have heard of no Reply since it hath seen the light, which is now about twelve Months. All the *Medians* he useth to maintain his Opinion, are such trite and out-worn things, that they have been in effect trampled upon, and confuted again and again. Nevertheless such is the *Clamorousness* of some men, that they affect to have the last word, when in

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modesty

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modestly they ought to be silent, and consider, that it is their duty to unlearn a darling Errour, and no dishonour to strike sail to convincing Reason. Great Endeavours have been used to undeceive the *Antipadobaptists*; and 'tis the unhappiness of many Godly and Learned Divines, instead of meeting with answerable success, to have their Pains contemned, and their Persons loaded with Aspersions. The *Author* of the Treatise I am to examine, hath only affixt *H. D.* to the Title-page, that is, as appears by a Second Edition lately come forth. *Henry Danvers*; although in regard of the principal Materials, the Book hath more reason to pretend to *J. T.* that is, *John Tombes*, for its *Author*. For although *H. D.* hath for some years lived a solitary contemplative Life, and hath had opportunity for study, yet owneth he not so much Scholarship (if they say true that know him) as to compose such a Piece; nor is he so well acquainted with Fathers, Councils, Schoolmen, had not most of it been prepared to his hand. Indeed I find he is somewhat vers'd in the Magdiburgensian History, though he hath made very ill use of it; But for the Argumentative part, especially the Opposition made against Infant-Baptism, both the Method and Matter of his *Treatise* declares where he hath been fishing; for I find very little in it, besides what is borrowed from Mr. *Tombes* his *Exercitation* and *Examen*, long since answered by *M. Marshal*, *Dr. Homes*, *Mr. Gree*, *Mr. Blake*, *Mr. Baxter*. But forasmuch as the Contest hath taken a Nap for about 20 years, it was thought fit to give it one lusty jog more, and awaken it again. And in regard those Polemical Discourses are rarely found in Vulgar hands, but are thrown aside into Corners, and lie solitary, as neglected things, in Studies, and Booksellers Shops; the *Author*, and his Confederates (out of their dear love to their *Darling* Opinion) thought meet to make some good improvement of the late Liberty granted by his Majesty's gracious *Declaration*, and to take up the *Gantlet* again, and fall to the old Trade of *Wrangling*. For some men are of a restless Spirit, and if their *Hands* be tied up from fighting, they will do it with their *Tongues* and *Pens*.  
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The *Preface* is made up of *Invectives* against the Assertors of Infant Baptism, but mostly against Mr. *Baxter*, by reason of some Passages of his in a late Book called *The Christian Directory*, against which he seems to have a very great zeal, but I fear his envy against his Person doth exceed it. For do but compare the *Preface*, with the *Epilogue* of our *Authors Treatise*, and you will find he seems to entertain a better opinion of *John of Leyden*, than of him. I understand Mr. *Baxter* will speedily write something for his own Vindication, and I long to see it, that so nothing that he hath said in his *Christian Directory* may prove a Stumbling-block to the Weak, and more confirm the *Antipedobaptists* in their Error. The truth is, those people are very sensible how much he hath wounded their Cause, and are glad with an occasion of wounding his Reputation. But I profess, I could not but smile, to observe how he seems to bewail the Indiscretion of Mr. *Baxter*, and rebukes him for Printing his Judgement in some Points that refer to Baptism, and other things, at such an unreasonable time; as if he had hit upon the *ὀκαιρός*, or the fittest opportunity to declaim against Infant Baptism. But doth he take this to be a fit time of the day (to use his own Phrase) to widen Differences, and set us at farther distances, when we are almost sinking under fears and daily expectations of troubles? Is it a fit season for us to be *wrangling*, when Gods Rod is shaking over all our Heads? Must he at such a time enter upon the old Obsolete Controversie, and inveigh against Childrens Baptism, which evermore hath occasioned heart-burnings and fruitless contentings, especially when 'tis disputed against with a lofty, bitter and disdainful Spirit, of which we perceive too much in this last attempt. Ah! what a restless *Genius* is there attending some Opinions, and how careless of the Churches Peace are the Abettors of them? What the Author himself speaks, pag. 308. from *Cloppenburg's Epistle*, of the *Anabaptists*, heretofore in Germany is too true of some of those in England, viz. That they suffer not the pure Reformed Churches to be edified without daily conflicts. For not only heretofore in times of Liberty, but even now



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under restraint, some hot-spirited Persons, publish their Tenents, with such a rigid and condemning Spirit, that it proves the greatest hinderance of Union and Conjunction amongst us in this Nation. The Opinion of *Antipadobaptism*, having been (as Mr. *Sydenham* observes) always *Ominous*, and of a wonderous strange influence to destroy *Unity*, and Peace amongst Christians, accompanied also with the most Retinue of *Errors*, since the first *Embrio* of it was brought forth; Whether by a secret Judgement of God, or from the natural and secret Connexion with other Principles of Darkness, I will not, saith he, determine: Only God hath shewed some black *Characters* of it in every Nation where it hath prevailed; though we cannot but say many Saints are under the power of it. Yea, and I do also farther attest, that there are some very worthy Persons, and eminent Christians of that way, whom I exceedingly honour for their Gifts and Graces, Moderation and sweetness of Spirit, and Liberality towards all Christians; such as these I prize as much as any Christians in *England* that are *Pedobaptists*, and could as willingly imbrace them and entertain Christian Fellowship with them, as with any that are of my own Judgement in the point of Baptism. We ought to put a difference between humble and heady Men, between factious Persons that affect Singularity, and decline Communion with us, because we differ from them in some Circumstances about an External Administration; and such as disown Infant-baptism out of simple Perswasion, looking on it as a Corruption, and without Scripture-ground, and so cannot submit unto it, lest thereby they defile their Consciences (as they conceive) with *Will-worship*: when notwithstanding, if other Christians be of another mind, they can own them as Brethren, and not divide in regard of Christian Affection and Communion. Some such there are, though few: and such a frame of spirit was there in that Man of God (Mr. *Jessy*) as may be seen in his Book intituled *A Store-house of Provision in sundry Cases of Conscience*. He, to my knowledge, was an *Antipadobaptist*

Mr. *Gere* Vind.  
*Ped baptismit.*

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*dobaptist* of long standing, as holy, I conceive, as any of that Judgement, of good Learning, and of a very tender Conscience, and of so healing and uniting a Spirit, that he esteemed it his Duty (and press'd others to it) to keep up Christian Communion with those that feared God though they differed about Baptism: We have his Arguments for the same published in Print, and grounded upon *Rom. 14. 1.* which are so clear, and have in them such strength of Evidence, that I never yet could hear them answered, nor do ever expect it. I wish there were more such *Antipadobaptists* as he, and have good ground to believe many of them would come off from their Rigidness (were they not afraid of offending their weak Brethren, and fettered with some engagements at first entrance into their Churches) and would readily afford us the right hand of Fellowship. I know what a dangerous thing it is to be κατήγορος ὁ δὲ δαλζών, an accuser of the Brethren, and whence that Spirit comes, and can appeal to Heaven that I now appear in the defence of what I conceive to be the Truth, without a malevolent mind against any of our Dissenters. I have had an intimate and friendly Correspondency with many *Antipadobaptists*, both in this place where I now inhabit and elsewhere; by reason of which some have thought I comported with them in their Opinions: But this is a mistake: I own what I see of God in them, and in all Professors of Religion whatsoever, and would have none to engross Religion to themselves. And if I know my own heart, where ever I see *aliquid Christi*, anything of Christ, it attracts my Affection; God's People being all alike equally dear to me, as they are his, and have a Conversation becoming the Gospel. My Love is not confined to a Party, but extensive to all *Sai ts*. And though some may count me an enemy for telling them the truth, and withdraw their Affection, it is no more than I expect, and shall encourage my self with what I long since learned from a Heathen, *viz. Amicus Plato, amicus Socrates; sed magis amica Veritas*. I foresee how likely I am to purchase the displeasure and dispraise of those that cannot endure to have their O-



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pinion spoken against ; at which I hope to be no more *defected*, than *elated*, if others shall own my poor performance under the Notion of *Approbation* : well knowing that all *Polemical* and *Controversial* Discourses carry a face like that of a *Picture*, suitable to the situation and light the Beholders stand in, or are guided by.

Nor do I so much as hope to reduce any of our Opposites : for the men of their Way are inflexible, and seem to be as much assured the Truth is on their side, as they are of the divine Authority of the Scriptures. I have heard of some Quakers that have been turned, but could never yet hear of one of them that changed his Opinion, unless he happened to fall into some worse Error.

And certainly it is a strange Presumption, no less *Unchristian* than *Prodigious*, for men to assume a Privilege of judging those to be in the dark (as is the common humour of our Opposites) that differ from them in this point of Baptism, when they cannot but confess, that in other things they are of more clarified Intellectuals than themselves, and have a deeper inspection into Scripture : And yet their *Understandings* at least must be condemned, whilst they impose the *scanty* Measure of their own, as an unquestionable *Standard*, for others to submit to. Forgetting in the mean while, that many who were of their own Judgment, have (at the long run) espoused some gross Errors, and renounced *Water-baptism*, as a low, contemptible Ceremony, and owned no other Baptism but that of the *Spirit*. It was long since observed that some of the hottest Zealots against Infant-baptism, have grown so cold, as to turn *Seekers*, and to deny the lawful Administration of Ordinances. So common is it for men to run from one Extreme to another.

But though I despair of gaining over to us any of those who are so rivetted in their Opinions (considering withal how successful politer Pens have been) yet do I hope, by what shall follow, to put some *Remora* and stop to weak and wavering Souls, that they be not over-hasty in coming over to the Tents of our Opposites ;

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sites : and to establish and confirm others that are at present satisfied in the practice of Infant Baptism.

And because some of both Parties may take offence at what I have done ; for as *Aristotle* saith , *τὸ καὶ τὸ ἀπὸ τοῦ ἀπορίτου, δύσκολον ἢ ὀλίγον* . It is difficult, if not impossible, to please all, I am obliged to signify some Reasons amongst others that moved me to enter the Lists of a publick Dispute.

1. Because the Pompous Treatise of my Antagonist being put into my hand, by one of his Judgment, and cried up for an incomparable and unanswerable Piece. I read some part of it cursorily, and confess I was amazed at the Multitude of Quotations, from *Fathers, Councils, ancient Doctors* of the Church, *School-men*, besides *Modern Writers* ; together with the Testimonies of *Waldenses* and *Old Britains* ; and all against Infant-baptism, and being shortly after upon some occasion at *Oxford*, I took the opportunity to examine his Quotations in the Publick Library, and upon searching found it so fallacious a Piece, that I thought my self bound in Conscience, for the honour of *Truth*, and Love to my *Country*, to make discovery thereof, that the Credulity of illiterate and well-meaning Persons might not be imposed upon by such Forgery.

2. I have been somewhat provoked to bear Testimony to the Lawfulness of Baptizing the Children of Believers, by the *Audacity* of one, that sometimes preacheth amongst the Antipedobaptists who told me to my Face, that I could say nothing for Infant Baptism, to whom I said but little, as judging him incapable of understanding the strength of an Argument.

3. After I had communicated a few Sheets to some Learned Men, they did *album calculum addere*, and incited me to proceed.

4. Because no body else had published any thing to confront this daring Champion ; and I see no cause to repent of my Undertaking, unless it be that I have not defended the Truth as it ought to be.

I was never before engaged in these *Olympian Games*, nor do I delight in such Exercises, and do find by ex-

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perience that these Polemical Contests are but barren things, and cannot but much approve of the Saying of *Zuarez*, who (though a *Jesuite*) professed he found more benefit in that time which he did every day set apart for the examining the State of his Soul, than in all the Voluminous Books of Controversies which he had written.

I would now advertise the Reader, that my Answer refers to Mr. *Danvers* his First Book, it being in the Press before his 2d. Edition came to hand; in which I find no Retracting or Rectifying Mistakes, but in stead thereof a numerous Addition of more: some of which, I have taken notice of in the *Recapitulation* of the *Magdeburgensian* History, concerning Infant Baptism, affixt to my Answer.

There are many egregious Faults I charge Mr. *Danvers* with, which are made good in the Answer. For I quote the Chapter and Page of the Authors that he abuseth; that so those who are Scholars, if they please, may see whether I wrong him. The Books are extant, and we have no *Index Expurgatorius* here in *England* to relieve him.

1. He hath much injured that famous History of the *Magdeburgenses* in very many places, by misrepresenting what they say; as that they tell us that in the first Century, the Apostles baptized *Only* the Aged, which is false; for he hath himself added the Word [*Only*] as is shewn *Capt. 7. Part. 1. pag. 2. of our Answer*. Then he saith they tell us that the Custom of *Dipping* the whole Body into water was changed into *Sprinkling* in the 3. Cent. See this pag. 113. and cites the *Magdeburgenses* for it, *Cent. 3. pag. 125, 126.* where they say no such thing, but the contrary, and gives *Cyprian's* Testimony for it (who is calculated to live in the days of those that saw the Apostles) that Baptism is valid whether it be by Immersion or Sprinkling *Cent. 3. c. 4. and Chap. 7. part. 1. pag. 3. of the Answer*. Look the Examination of the *Magdeburgensian* History and there you have the rest of his Misrepresentations.

2. After the same manner hath he serv'd the Fathers both of the *Greek* and *Latino* Churches; Quoting some Passages

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Passages out of them as if they had been for Believers Baptism, in opposition to that of Infants, when not one of them was so; no not *Tertullian* or *Nazianzen* absolutely, but both for it in case of danger of death; yea, the latter without respect to that. See Chap. 7. Part. 1. pag. 13. of the *Answer*, and the 3. Century in the *Recapitulation* at the end of the *Answer*.

There be two ways he takes to blind the Reader with respect to the Fathers.

1. By Traducing that which is spoken in reference to *Pagans*, and misapplying of it against Infant Baptism: thus he serves *Chrysostom* and *Austin*, p. 76. of his *Treatise*, whom he brings for his eminent Witnesses for Believers Baptism; and then again the same men to be for Infant Baptism, pag. 121. of his *Treatise*. See how this Contradiction is reconciled in our *Answer* to his 2d. Chap. part. 2. About Infants Baptism.

2. By curtailing and leaving out part of the Sentence, as pag. 63. where he cites these words of *Basil*; *Musť the faithful be sealed with Baptism? — Faith must precede and go before.* There Mr *Danvers* stops whereas he should have gone on with what follows, *Quid de infantibus ai? — num & illos baptizemus? Maxime —* These are the next Lines to what we have above. — *What say you to Infants which know nor good nor evil, must we baptize them? Yea, &c.* See Chap. 7. part. 1. p. 13. of the *Answer*.

3. The Councils have no better measure from him; for he quotes those 3. the *Brasaren*, that of *Constantinople*, (he writes it *Constance*) and that of *Toletan*. All which, he produceth for Believers Baptism in opposition to that of Infants, p. 78. of his *Treatise*, and quotes the *Magdiburgenses* for it, Cent. 7. p. 146. Whereas they give us to understand that they were for Infant Baptism, Chap. 7. part. 1 pag. 29, 30. of our *Answer*. See this more fully in the *Recapitulation* affixt to the *Answer*, under Century 7.

4. He brings in the Doctors of the *Romish Church* very ridiculously, as eminent Witnesses for Believers baptism, that is, in opposition to Infant Baptism, or else he says nothing; As for Instance, *Haimo*, *Rabanus*,

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an *Abbot*, *Remigius* a *Monk*, *Smaragdus*, &c. See how little truth there is in this, *Chap. 7. part. 1. p. 33.* of the *Answer*, and much more fully in the *Recapitulation* at the end of the *Answer*, under *Century 8, 9, 10.* Here our *Author* hath used his wonted subtilty in quoting some passages out of these *Papish* Doctors for Believers Baptism, meant by them only in respect of Pagans.

5. By the same Artifice are ignorant persons deluded with the sayings of the Schoolmen, which were so great and stiff assertors of Infant-baptism, that they ascrib'd too much to it. See how we have discovered the Authors *Sophistry*, *Chap. 7. part. 1. pag. 34.* of our *Answer*: But more fully this is spoken to, in the *Recapitulation* under the 12th *Cent.*

6. His great Witnesses against Infant-baptism, namely *Waldenses*, *Novatians*, and *Donatists*, and *Ancient Britains* fail him.

1. For the *Waldenses*, he hath brought 4 Confessions, as against it, when they have not a word of that import, as any ordinary Reader may perceive. See *pag. 282, 283.* of his *Treatise*; and how fully we have made it appear by other Confessions that they were expressly for it: See *Chap. 7. part. 2.* of the *Answer*.

2. Neither were the *Novatians* for it, though they denied Original Sin, and were for Rebaptization of such as were baptized by Hereticks (though there were few greater than themselves;) and therefore *Novatus* the Head of them was condemned by 66. *bishops*, in the year 255. *For. Aft. Monum. vol. 1.* So the *Magdiburgenses* speak of his being condemned by a Council at *Rome* for his Heresies, *Cent. 3. c. 9. p. 193.* They write of his Heresies, and among others, that he did *de Deo prophanissimam doctrinam subintroducere, introduce most prophane Doctrines concerning God*; but not a word of his denying Infant Baptism, *Cent. 3. cap. 5. p. 99. De Heresi Novatorum.* Neither doth *Daniels*, in *Austin's* Catalogue of Heresies, make mention of any such thing, *Daniels Opusc. p. 678.*

Nor did the *Donatists* deny Infant Baptism, as appears from the *Magdiburgs*, *Cent. 4. cap. 5. p. 375. De Donatistarum heresi*; though they were for Rebaptization of such as were baptized by Hereticks, yet there is not the least



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least hint of their being against Infant-baptism.

3. The Ancient *Britains* were not against it; and the Mistake of the Author is grounded upon *Fabian's* paraphrastical Translation of *Bede*, as is shewn in our Examination of the History of the *Britains*.

7. He hath manifest Contradictions to himself; first shewing such persons to be for Believers Baptism, and then afterward citing the same men for Infant-baptism: thus we have him mentioning *Bede Pro* and *Con* p. 7. and p. 78. of the first part of of his *Treatise* compared with p. 130. Thus he serv'd *Austin* and *Chrysostom*, as was noted before. And so he leaves them to clash, and his Reader, in the dark; whereas the Distinction of *Eccllesia Collecta* and *Colligenda* would reconcile all very well. In the same manner hath he dealt with many of our Modern Divines, as *Calvin*, *Piscator*, *Perkins*, *Parsons*, &c. as we have shewn Chap. 1. pars. 1. p. 13, 14, 15, 16, 17. of the *Answer*.

8. Notorious *Plagiarism*; for I have noted him borrowing from Mr. *Tombes* his 2 Books, *Exercitation* and *Examen* in no less than 49 places, and all the while concealing his Name, contrary to the Laws of Ingenuity. But that which is most prodigious, and for which he deserves to carry away the Bell from all Plagiarists, is (as we have noted, p. 154. of the 2. Part. of our *Answer*, Chap. 2. beginning at his Exceptions against our Argument from Federal Holiness) that for 43 pages together he hath taken the Substance of it all out of Mr. *Tombes* his *Exercitation* and *Examen*, excepting what he quotes from Dr. *Owen* and Dr. *Taylor*. And I must acquaint thee, Reader, that he hath serv'd others in the same manner, transcribing out of their Books very largely, without taking the least notice of their names: for I have met lately with a *Terra incognita*, since part of my *Answer* was printed; one Book put out by *William Allen* called *Some Baptismal Abuses newly discovered*, and the other by *Henry Haggard*, named *The Foundation of the Font*: but I must spare him for the present, or my Preface will be too large. I see if every Bird had his own Feathers, Mr. *Danvers* would be left naked.

9. Shameful *Oscitancy*, such I think as the like was never

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never known : We have it p. 209. of his Treatise, where he brings Calvin, upon Gen. 17. 7. interpreting he Seed to whom the Promise was made, to be the Spiritual, and not Carnal ; when he speaks no such word , but all along to the contrary ; as, *Clara est Pauli doctrina de naturalibus Abraham filijs* — St. Paul's doctrine, Rom. 11. 16. is evidently to be understood of the Natural sons of Abraham : and again ; *Nihil certius est, quam Deus fœdus suum pacisci cum filijs Abraham, qui naturaliter ex cognendi*, Nothing is more certain, than that God's Covenant was made with the Natural Off-spring of Abraham. And indeed the words which he fathers upon Calvin, are *Estim* the Jesuite's, spoken against the Interpretation of Calvin upon Gen. I have shewed how Mr. Danvers came to be guilty of the mistake, pag. 196. of the 2d part of my Answer.

10. He doth vilifie and condemn all that stand in his way, Episcoparians, Presbyterians and Independents, yea fearfully reproaching those who are *Antipædobaptists* : that are come off from their former Rigidness, and for a large Communion with all Believers as Believers. As appears by his dealing with Mr. Bunion, Mr. Allen and Mr. Lamb in his *Postscript*.

Notwithstanding all these *Picula*, and more that may be named, the Credulous Party will believe nothing against the supposed Incomparable and most Authentick Piece of Mr. Danvers : I must prepare for their Censures, and begin to hear already the insultings of some of them over me, that I should dare presume to encounter such a Goliath ; they are many of them illiterate, and incapable of examining the things written in the Latin Tongue, and it cannot be expected they should believe me before such an *Antisignanus*. But since it cannot be remedied, I shall leave them to their Credulity, to be edified by his *Melody*. I know the Learned, upon search, will acquit me from Slander, and for the rest I am of Austin's Mind, *Non erubent Censores, qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt*. Reader, I have only two things more to advise thee of.

1. That having received some Sheets, I find the Printers

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Printers *Errata* are many, which I hope thou wilt in charity correct, some of which thou wilt find taken notice of. I hope thou art not of Mr. *Danvers*'s mind, who taking the *Printers Errata* to be Mr. *Baxter*'s, and not taking notice that Mr. *Baxter* desired the Reader to correct them, reflects *odium* upon him, and makes this ingenious *Apology* for himself being told of it, viz. *That no man is bound by any Law that he knows, to read and study Errata's*; you have it in his 2d. Edition, pag. 383. I shall therefore be beforehand with him; (for I hope he will read my Preface if he makes a Reply) and do hereby signify that there is a great Error pag. 7. of the first Chapter of my Answer, where the word [only] is wanting; for it should be thus—*It can never be proved that this was the only manner of the Jews Baptizing*. This by the way to prevent Carping. Likewise the Sheets are not right-paged, occasioned by being Printed at two Houses.

2. That notwithstanding all the Flourishes Mr. *Danvers* makes, and the numerous Quotations he hath fetched from the *Magdiburgensian History*, Chapt. 7. from the first Century to the end of the 12th, there are but two Persons to be found against Infant-baptism, *Adrianus* and *Hincmarus*; the latter appears to have recanted, and was again restored to his Bishoprick: and for the understanding of Church-history about Infant-baptism, I refer thee to the Recapitulation at the end of the Answer, which contains some things that were omitted in the Answer, and I assure thee is faithfully collected.

Farewell.

O. W.

Leicester, June 29.  
1674.

Mr.





MR. BAXTER'S  
EPISTLE.

Christian Reader,

**T**Hough thou art entertained with these Controversies, which are unpleasing to many good and peaceable men, it must be considered, 1. How far they are Necessary; 2. And who makes them so. This kind of work is more costly and bitter to peaceable Authors that are forced to it, than it is to the Readers. And it's pity that the Ministers of Christ should, for 1500 years be taken up so much with a work that is so unpleasant to almost all. It is unpleasant to the Adversary, to have his Ignorance, Errors, Falshoods and Injuries to the Truth and Church, made known to his disgrace; and to have that proved an odious Error which he taketh to be a Beam from Heaven, and of a Divine Off-spring, and perhaps necessary to Salvation, or at least some excellent thing which the Church cannot spare. It is unpleasant to the sober pious Writer, to think that he must thus displease and exasperate his Brother, and all that are of the way which he oppugneth: and that thereby he must provoke so many to esteem and defame him as an enemy to the Truth. And it is not pleasant to think, what hard study and labour it must cost us to procure this bitter fruit, when by Ignorance, Sloth or treacherous Silence, we could have kept our peace, and such mens Love. And it is un-  
pleasant

## Mr. Baxter's Epistle.

pleasant to the best of Readers, to find mens Minds thus manifesting their dissensions, and to think of the Exasperations and wrath that will ensue, and to see such Wars kept up among those who should be notified to the World by an Eminency of Love: But it will be pleasant to those Hypocrites, whose Religion consisteth in Opinions, Parties and Disputes, if they be of his mind whose Works they read: and it will be bittersweet to those wise and pious men that find it Necessary.

For Necessary it may be, and too oft is: It's hard keeping our own or the Churches Peace, unless both Parties will consent: As much as in us lieth, and if it be possible, we must live peaceably with all men: But when it is not possible, we must lament the want of what we are not able to obtain. For all Christ's Ministers to stand by and see well-meaning ignorant people, called as in God's name, to sin against him, and flattered or frightned from Truth, Duty and Privileges, and to let such work go on to the danger of Souls, and distracting of Christ's Churches without contradiction, will hardly consist with our Ministerial Fidelity.

Therefore as unnecessary War, are the greatest complicate sins in the World, and yet necessary Wars are the means of Peace; so it is in these Theological Wars: And as the valiant Defenders of their Country in necessary Wars; have right to the praises given them by all; so those that necessarily defend God's Truth and his Churches Rights, deserve acceptance. Among whom I judge the Reverend Author of this Treatise to be worthy of the Churches thanks, on several accounts. It is no contemptible Privilege which he vindicateth. The Interest of all Christians Children in the World, in the Covenant and Visible Church of Christ, is a matter of greater moment, than most that acknowledge it do duly lay to heart, much more than the unthankful Rejecters of it understand. The Title given to the Pelagians was Ingrati, the Unthankful, because they disputed against God's Grace, which they themselves did need as well as others: Such Cicero thought those Philosophers that disputed against the Immortality of Mans Soul: And Mr. Tombes was long ago angry with me, for giving that Title to them that so vehemently dispute all Infants out of the visible Church and Covenant. But let the Evidence of the Cause well consider-

## Mr. Baxter's Epistle.

to inform us, and it will be too sore, that Publick Repentance would far better become such Writers as Mr. Danvers, than stiff persisting in this unthankful Error.

I have written somewhat my self, upon Mr. Danvers vehement instigation, once more on this Subject, partly in answer to Mr. Tombes and partly to himself. But let not the notice of that hinder you from reading this Treatise: For I have dealt with Mr. Danvers only on the account of his pretended Witnesses for a thousand years after Christ, and his quarrels with my self; having neither leisure, nor will, nor patience (all things considered) to meddle with his Arguments (or the rest of his History) while I know how sufficiently they stand confuted in my own and many other mens Writings long ago.) But this Reverend Author hath dealt with him more particularly, and answered his Arguments satisfactorily, and search'd into those and all the rest of his pretended Antiquities, and not only done that which I have passed by, but the same also, in a full Confutation.

And it is so sad a Case, that after all our dreadful Warnings, we should still be haunted with this inquiet Spirit which hath been exorcised or laid so oft; and that under all our other Trials, we should have the addition of these vexatious dividing Wangling, to turn mens hearts against each other, that we owe the more thanks to such as the Author, for bringing so much water to quench these flames: especially in a time when so many disaffected Persons are ready, to impute to Presbyterians, Independents or any such other, that they desire to defame, the Errors of all about them, whom they do not confute; yea too oft also those that they do confute; while some others betray the Cause by silence, or silly unsatisfactory Arguings. Pardon (or chuse) a man that offendeth all Sects by plain dealing, for telling the World, That if the Anabaptists had been no better confuted, than the Papists and the Silencers have confuted them, I verily think that so great a part of the conscientious (though injudicious) Vulgar would have followed them, as would have made work and trouble for us all. Farewell.

At the door of Eternity,

Rich. Baxter.

June 24. 1674.

## CHAP. I.

*The Authors first Argument, That Believers Baptisme is the only true Baptisme, drawn from Christs positive Institution and Commission. Mat. 28. 18, 19. Mark 16. 16. Examined and Confuted.*



Here are the prime *Texts*, upon which *Antipadobaptists* lay the greatest stress, as conceiving they have sure warrant from hence, for *their* practice, and that from the same places *Ours* is condemnab<sup>le</sup>. Out of this *Armory* do they fetch their keenest Weapons and most triumphant Arguments; And indeed all that they say besides is, *vox & prateria nihil*, a great sound of words to little purpose. This is the *Palmarium argumentum*, their victorious and unanswerable Argument, as they imagine so; None are to be Baptized, but those who are first taught, but Infants are not teachable, *Ergo* they ought not to be baptized; and again, he that Believeth and is Baptized, Infants cannot believe, therefore must not be Baptized. We (say they) follow the Rule of Institution;

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## Infant-Baptism asserted

you who are *Pedobaptists* cross it, and cannot acquit our selves of *Will-worship*. And I confess this is a plausible way of arguing and very taking with *Vulgar* capacities, and I wonder, no more of weak understanding and tender consciences are proselyted to their way. They have the advantage of us, to gain upon *such*. Yet notwithstanding their great confidence, that they have both Scripture and Reason on their side, I hope, to make it appear to those who are not overgrown with *Partiality* and *Prejudice* that their Arguments weigh light in the Ballance of the Sanctuary. For as Mr. Sydenham observes the words of

*Sydenham's Christian*  
sober and plain Ex-  
ercitation on Infant  
Baptism.

*Christ* in both these places of  
*Matthew* and *Mark*, do not  
hold forth the proper Sub-

jects of *Baptism*, or the form or manner of baptizing, being delivered in general, and indefinite terms — As all Nations, every creature by transitive words, *Teach them, Preach the Gospel*. Wherefore if these be the prime Institution of Baptizing, from which they exclude Infants, when *Christ* useth such universal and comprehensive expressions, we shall desire (saith he) but to deal with them, on their ground, and the same Text will serve to prove our positions more demonstratively than theirs. But that we may the better understand the import of both places, I shall a little explicate them by way of Paraphrase, premising only this, that neither of them do contain the first institution of Baptism, but only an enlargement of the Commission in reference to the *Gentiles*, upon the Resurrection of *Christ*.

First,



First for that in *Matthew* — *Go ye therefore and teach all Nations.* Beza observes that in the antient Copies [therefore] is wanting and instead of it he finds the particle [νῦν] *now*, in one of most Antient date, which Circumstance of time is of great remark. For now the Commission of baptizing the *Gentiles* was to be broken up, now *Christ* was risen, Circumcision, which was the old seal of the Covenant of grace, under the former Administration, was broken and abolished, and the Lord ordains a new one, *viz.* Baptisme, to take place instead thereof, under the *Gospel-Administration* [go now] Now I am risen, before which time neither Gospel nor Baptism was to be offered them; For the command was, *Go not into the way of the Gentiles.* [*And teach all Nations*] μαθητεύσατε. *Discipulos facite*, Disciple them as Antipedobaptists will have it, and we own it as the right Translation of the word, for it is not διδάσκετε, which properly signifies Teach ye; and so the Participle, διδάσκοντες, is rightly rendred in the following words added to the charge [Teaching them to observe] Let us now come to see what improvement our opposits do make from hence to exclude the Infants of believers out of Christs Commission to be Baptized, and that the Baptisme of Believers is the only true Baptisme. Their Argument in form runs thus, *viz.* Ministers ought to follow their Commission: But to make Disciples before Baptizing, is the Ministers Commission, *Ergo.*

To this we answer, That the Assumption is Ambiguous; for making Disciples may be taken two ways.

## 4 Infant Baptisme asserted

First, For an immediate present making only ; and so it is not Christs Commission, If you take it exclusively, as if none must be baptized but those who immediately in their own persons are made Disciples.

Secondly, For a Mediate remote making also ; and thus must the Commission be understood. The meaning is, Baptize those whom you find to be in a *State* of Disciples, whether presently by you, or formerly by some body else, whether personally by themselves, or Seminally by and in their Parents. Let them be in *State* of Disciples, and then, if not baptiz'd before, baptize them. It is the *State* of a Disciple, not the time when, nor manner how, which the Baptizer is to look on. *Ananias* finding *Saul* in the *State* of a Disciple must baptize him, though neither he, nor any Minister else before did make him so ; however he being a Disciple, though not made by man, must be baptized. Thus then take the Assumption, as it ought to be taken, and we grant the Argument ; for it concludes not against Infant-Baptism, for they are Disciples not of mans, but Gods making, vouchsafing graciously in their believing Parents to accept them also into his Covenant, and so into the *State* of Disciples, and consequently by *Christs* own Commission they are to be baptized.

That infants of Believers are Disciples is evident.

1. Because they were so under the old Testament-Administration, and why not then under the new ? The Proselytes in the *Jewish* Church coming in, brought their Infants into the same capa-

capacity or state of Profelytes ; therefore believers coming in to be Disciples, bring in their children to the same state too, or else the state of the *Gospel* is worse in regard of outward privileges than the Law.

2. By conferring that of *Mat.* 10. 42. with that of *Mark* 9. 41. it appears, that to belong to *Christ*, is in *Christ's* dialect the same with being a *Disciple*, but Infants of Believers do belong to *Christ*.

3. To put all beyond doubt, we have an express word for it, *Act.* 15. 10. Where the *Pharisees* pressing that it was needful to Circumcise the *Gentiles* after the manner of *Moses*, (that is, to be Profelyted by Circumcision) is called a putting a *Yoke* upon the Neck of the *Disciples*. And since the manner of *Moses* was to circumcise Profelytes, both Fathers and Children, and the pressing the continuance thereof among all *Gentiles* Profelyted to Christianity, is termed the putting a *Yoke* upon the Neck of the *Disciples*, the children as well as the Fathers must be meant by the *Disciples*. There is no evasion of this, though I find Mr. *Tombes* keeps a great stir about it ; for as Mr. *Sydenham* argues, if they say it was meant of the *Fathers*, and of the *Doctrine* of Circumcision, yet they must grant the *Yoke* was on their Children as to the *Act*, and if the *Doctrine* was so burthensome, much more the *Practice*, which the poor Infants are under ; And they are called *Disciples* indefinitely, either by themselves or with their Parents ; if any distinction be made, it must be in the manner of laying on the *Yoke*, viz. on the Parents



Doctrinally, on the Children *actually*, but there can be no Restriction of the word *Disciple* from these, on whom that *Yoke* was laid, as is express in that Chapter.

But it may farther be objected, The Commission it self shews what kind of Disciples *Christ* means in these words [*Teaching them to observe*] so as Infants are not concern'd as Disciples in it, being in no capacity to be taught or to observe. But let it be withall considered, That *Christ* adds those words to his charge in regard of the condition of the persons, to whom he was sending his *Apostles*, viz. to *Nations*, *All Nations*, that is, the *Gentiles* who were *Aliens*; *All Nations* here, being put in immediate Opposition to that one *Nation* of the *Jews*. They were sent to them that were not in a *State* of *Disciples*, and therefore they were to be made so, by present actual teaching. As the Nation of the *Jews* and the *Proselytes* that came into them were first taught and then Circumcised, but their children were circumcised before they were taught. So then in this commission we must distinguish the substance from variable circumstances. The substance is to *baptize* Disciples, but whether by Precedent, Teaching, or not, depends on variable circumstances of the *State* of the *Persons*, to whom *Christ's* Ministers are sent, be they *such* as the *Apostles* were then sent to, they must be *Discipuli facti*, made Disciples by Preaching, and then be Baptized: But be they the seed of *Disciples*, they are *Discipuli nati*, born Disciples by the Relation of the covenant, and so may have the seal set on them, without any preceding teaching.

4. Lastly,

4. Lastly, not to insist upon that, that Infants are Christs Disciples, because all Nations must be Discipled, and Infants are included in those Nations; we conceive we have no obscure ground for the Baptizing the Children of Believers, because as Mr. Ainsworth on Gen. 17. and Mr. Godwyn in his *Moses and Aaron*, lib. 1. cap. 3. pag. 10. do inform us, Baptism was in use as a kind of *Initiation* among the *Jews*, though it was not a Sacrament till Christ his Institution, and therefore this Rite seemed no strange thing unto them, as appeareth by their coming to *John*, questioning not so much his *Baptisme* as his *Authority*, by what *authority* he Baptized, *John* 1. 25. For (as the Learned Dr. *Hammond* observes) the Institutions of *Christ* (who came first *Messias* to that people, was born of that Nation, lived regularly under their law, and observed their customs) were by him drawn from their former practices in the old Testament, and so were lightly changed and accomodated to his own purposes; he instanceth in divers things, and at length comes to this of *Baptisme*, or *Washing*; a known right for initiating the *Jews* and *Profelytes* into the Covenant of the Lord. For he doth abundantly shew out of the *Talmud* and *Rabbies*, that the way of entring into the Covenant, was by *Circumcision* and *Baptism*: so says Mr. *Godwyn* also in the place before mentioned. And

Mr. *Tombes* saith in his Examen, pag. 89. That it is well known, *Baptisme* was in use among the *Jews* in the initiating *Profelytes* for many years together, with *Circumcision*; & quotes *Selden* and *Ainsworth* for it.

as the *Natural Jews* were thus entred, so were the *Profelytes*, and as the *Profelytes* of age, so also were their *Infant-Children* Baptized. So the *Gemara Babyl. tit, Chetub. c. 1.* They baptize the little, or young stranger, or *Profelyte*, as the *Hebrew* hath it: And *Maimonides* in *tit. Isuri bia. c. 13.* They Baptize the *Infant or little Stranger*, upon the knowledge of the house of judgement. *i. e.* on their desire in behalf of their Children. From all which it appears that the *Jewish Ceremony* of Baptizing, was accomodated by *Christ* to the *Right* of our initiation of the Profession of *Christ*; whereof (saith he) we have as little reason to doubt, as that a *Picture* was taken from that *Face*, which it resembleth to the life. And from hence we have (as he conceives, and that very rationally) a clear foundation for our practice, namely, to baptize, not only those who make a profession of their Faith in *Christ*, but likewise their Children with them. And though some men of late years have denyed the warrantableness thereof, and darkned the truth by their arguings against it; yet one may well suppose it was clear and obvious enough to the *Apostles* (from the knowledge they had of the former administration, which took-in the Children with the Parents into Covenant) for if it had not been *Christ's* mind, believers Children should be sealed with Baptism under the *new* administration, he would certainly have given some intimation thereof, and given his *Apostles* some such caution as this (when he sent them to Disciple all Nations, and Baptize them) See that you do not baptize Children. Lastly, we may from hence also

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gain light, that the Essence of Baptism doth not lye in being *immersed* or *plunged* under water; for it can never be proved that this was the manner of the *Jewes* Baptizing persons or things. I shall shut up this with a passage of the Learned and Godly *Bucer*, upon these words, *Go teach all Nations Baptizing them*. Since the Anabaptists (saith he) have no place of Scripture that commands us to Baptize none but those that are taught, they cannot strengthen their opinion from this Text; For we our selves do teach [*i. e. Adult-Aliens*] before we do baptize, neither can we from hence or any other Scripture prove, that no one ought to be Baptized, unless he shall understand or learn the Doctrine of *Christ*.

The Evangelist *Mark* varies the words of the Commission thus; *Go ye into all the World and Preach the Gospel to every Creature*: The one hath it *Nations*, the other *World*, and the terms are equipollent, signifying the same, *Rom. 11. 15*. But what must they do in all the World? preach the Gospel, *i. e.* publish abroad to all without exception, the *freeness* and fulness of Gods rich Grace in the New Covenant, even that same Gospel that was preached long before to *Abraham*, *Gal. 3. 8*. And this blessing of *Abraham* is come upon the *Gentiles*, *ver. 14*. And this is to be Preacht, *ἵνα πάντες κτίσται*, to every Creature, *i. e.* with

*Sane dum non habent locum quo precipitur tantum doctos baptizari nihil, roboris suae sententia hinc adferent; etenim nos docemus antequam baptizemus. Ne quid vel his, vel uspiam alibi Scripturarum habetur neminem baptizari debere, nisi illo Doctrinam Christi per se quoque perciperit. Bucer in locum.*

with a distinction to every humane creature, which the opposers of Infant-Baptisme may do well to consider, since they stand so rigidly upon the Syllabical Letters of every word in the Commission, so as they will not allow us liberty to draw out the sence of some places that relate to Infant-Baptism, from the Letter, by rational deduction and consequence, and according to the Harmony of Scripture; but we must superstitiously adhere to the very Syllables of the Text, whereas whatsoever appears truth, from the *Analogy* of Faith, or by just consequence is as *practicable* and *obliging*, as if it were written with a *Sun-beam*, in so many Capital Letters. It would be a senseless undertaking indeed to Preach the *Gospel* to every individual creature in the World; and therefore it is to be understood restrictively of mankind, poor lost man for whom Christ dyed. Lastly, the Connection too, *he, be that believeth and is Baptized, shall be saved*; hath some difficulty in it, and the sence is not so obvious to every capacity: for if it had, many of those controversies between us and the Papists had never been, as, Whether Baptism be of absolute necessity to salvation; which Protestants deny, and many Papists affirm. And let the *Antipedobaptists* well consider that this *Evangelist* doth as closely conjoyn believing and being Baptized, to Salvation as the other doth, teaching and being baptized; and if we must so exactly stand upon the Order of words to prove the Institution. We may (saith Sydenham) argue from *Mark*, as well as they from *Matthew*, as none must be baptized but they who are taught, so none but those who believe



believe and are Baptized shall be saved ; and consequently our Children cannot be saved, because they cannot believe. The same condition being required to precede Baptism, that is required to precede Salvation. You see whether the Argument may be carried, and what little ground of comfort such doctrine affords in the death of our children. To conclude then, whereas they argue from this place of *Mark*, we must believe and be baptized, but Infants cannot believe, therefore may not be Baptized ; will it not as directly follow, that since they can't believe, they must be damned ; let them frame an answer to the one, and then they have answered both ; for look (saith Mr. *Marshall*) by what distinction they will maintain the Salvation of Infants against this Argument, by the same will I more clearly justify the Baptism of Infants against this Argument.

Having thus cleared the Texts from the false glosses, Antipædobaptists put upon them, we shall next examine the passages out of *Authors*, which my Antagonist quotes for his opinion.

The first he brings is Mr. *Baxter*, who having so notably wounded their cause in his plain Scripture proof, for Infant Church-Membership and Baptisme, is become the man of their indignation ; and Indeed I fear the *Author*, with whom I have to do, is possessed with a malevolent spirit against that Learned and Godly Divine, and is glad of any occasion to wound his reputation, as appears by his dealing with him in his Preface, and divers other places in the Treatise. Mr. *Baxter* (saith he) doth fully acknowledge in his

Book

Book called, the second Disputation of Right to Sacraments, pag. 149, 150. Where he saith, *This* (speaking of the Commission of Christ to his Disciples) *is not like some occasional mentioning of Baptisme; but it is the very Commission it self of Christ to his Disciples, and purposely expresseth their several works in their several places and orders. Their first Task is to make Disciples, which are by Mark called Believers. The second work is to baptize them, whereto is annexed the promise of their Salvation. The third work is to teach them all other things, which are after to be Learned in the School of Christ; to condemn this order (saith he) is to condemn all Rules of Order, for where can we expect to find it, if not here. I profess my Conscience is fully satisfied, that the Minister must expect a profession of Faith before Baptism.*

To discover the Craft, and Sinister dealing of our Opponent, I must first acquaint the Reader that Mr. Baxter disputing with Mr. Blake, who was for a large Admission to the Sacraments, explains the Thesis in his second disputation thus, viz. *That Ministers must not Baptize the Children of those that profess not saving faith, upon profession of any Faith that is short of it; these are his very words, pag. 53. And after it, nine lines lower, that he might not be mistaken, hath this by way of caution, viz. That he would have the Reader to understand that all along in the discourse of the whole Book, the dispute is about the aged themselves, whether they may be baptized; so that it is none of our work at this time (saith he) to defend the Subjects [as to their age] against the Anabaptists, but our present business is to enquire what that*  
faith

faith is, that quallifieth persons to be just subjects of Baptism, or to be such whose children may receive it upon the account of their faith or profession; Disp. 2. p. 4. Moreover in his fourth Disputation he hath this passage; *We take it for granted that the Right of Infants is upon the account of their Parents Faith, therefore we manage this discourse with respect to the Adult.* P. 351. What could any man in the World say more, to prevent the Cavils of unworthy persons? And certainly he had not said so much unless he had known how our opposites lye at the *Catch*, and yet we see this would not do, for we have found a man of so much dis-ingenuity as to traduce and pervert the sayings of this worthy person to countenance his error. I have been the larger in setting down Mr. Baxters words, that it may leave some impression on the Readers Memory, when he finds any thing quoted out of Mr. Baxters Disputations, about the Right to Sacraments, that so it might be as a Key to open his meaning, in all those numerous passages the *Author* hath pickt up out of that Dispute, which indeed fills up many pages of his Book.

Next we have Mr. Calvin, introduced as speaking something in favour of their opinion, whereas few ever wrote so smartly against them; it is from that same passage of his, on Mat. 6. &c. *Therefore that men may rightly offer themselves to Baptisme, Confession of sin is requi-*

*Ergo ut se ritè ad Baptismum offerant homines, peccatorum confessio ab illis requiritur; alioqui, nihil quam inane esset ludicrum tota actio. No-*

*red,*



red, otherwise the whole action would be, but Sport.

The words indeed are Mr. Calvins, so that I confess my Antagonist speaks truth, but he should have done well to have spoken the whole truth,

*Notandum est de Adultis hic verba fieri, Calv. in Mat. 3. 6.*

*Verum quia docere prius iubet Christus, quam baptizare & tantum credentes ad Baptismum vult recipi, videtur non rite administrari baptismum, nisi fides praeferatur, &c.*

*Eos qui fide in Ecclesiam Dei ingressi sunt videmus, cum sua sobole censeri in Christi membris, & in salutis hereditatem simul vocari. Nec modo speratur hoc modo Baptismus a fide & Doctrina, quia licet pueri Infantes nondum per aetatem fidem habent, Deus tamen eorum parentes compellat. &c.*

off-spring) as the members of Christ, and to be jointly called to the inheritance of the Saints, neither is Baptism hereby separated from Faith, and Teaching; because though children have not yet faith by reason of their Age. Nevertheless God tak-

For Mr. Calvin also cautiously adds, — It is to be Noted, that these words are spoken of Adult persons. And that we may see his judgment, fully take notice of his Paraphrase upon the 28. of Mat. 19. and that other Text, Mark 16. 16. But because (saith he) Christ commandeth us to teach before he commands us to Baptize, and he would have believers only admitted to Baptism; it seems Baptism is not rightly administered, unless faith goeth before. From this place (saith Calvin) the Anabaptists oppose Infant Baptism. To which he presently answers, That those whom we see by a Profession of their Faith, to be admitted into the Church, we are to look upon them (together with their

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king their Parents into Covenant, they themselves are also to be imbraced in the same Covenant.

After Calvin, comes Piscator, to as little purpose; whose words on Mark 1. 4. are these; It is called the Baptisme of Repentance, because John Preached remission of sins to the penitent Believers. But why should this worthy Author be thus curtail'd, whenas he farther expresseth himself thus, *Baptismus nulli adulto conferendus est, nisi prius ediderit confessionem peccatorum, i. e. We must not Baptize any person that is grown up, unless he first make a Profession of his Faith, &c.* If we would know his mind more fully, we may see it in his Comment upon the 28. of Mat. 19. It was (saith he) the Duty of the Apostles to Preach the Gospel all abroad throughout the World, to all Nations, and by Baptism to incorporate them into the Church, who make Profession of their Faith, &c. And it is the duty of all Pastors that succeed them, to preach the Gospel to that particular Church, whereunto they are called, and farthermore to consecrate to God by Baptism, those Infants which are born in that Church; And

*Apostolorum officium fuit Evangelium predicare passim in orbe terrarum, &c. Verò pastorum illis succedensium est Evangelium predicare apud certam Ecclesiam a qua peculiariter sunt vocati; & præterea Infantes qui in illa Ecclesia nascuntur, per Baptismum Deo consecrari. Piscat. Observ. in Mat. 28. p. 746: Edit. 2. Herbornæ Nassoviorum*

*Porro ad Ecclesiam pertinent non solum adulti Credentes ac fidem profitentes, sed etiam ipsorum liberi, ut patet ex verbis Apost. 1 Cor. 7. Quare dubium videri non debet quin illi quoque (liberi inquam & Infantes fidelium) baptizandi sint, etsi fidei non sunt capaces.*

then

then adds — Not only Adult persons, that do believe and profess their Faith, belong to the Church, but also their *Children* as appears from the words of the *Apostle*, 1 *Cor.* 7. else were your Children unclean, but now are they holy, where (saith he) the *Apostle* calls their children holy that were born, though but one of the Parents were a Believer, forasmuch as they belong to Gods Covenant made with his Church, and by consequence they belong to the Church; wherefore we need not doubt, but they also, (I say the Children or Infants of Believers) are to be Baptized, although they are not capable of Faith, even as the Infants of the *Jews* were circumcised, belonging likewise to the Covenant and to the Church.

And as if all our eminent Divines had heedlessly spoken something in favour of their way, he hath the confidence to bring in more still. Mr. *Perkins* (saith he) in concurrence here with these words, Teaching all Nations, Baptizing them, saith, *I explain the terms thus; Mark, first of all it is said, Teach them, (1.) make them my Disciples by calling them to believe, & repent. Here we are to consider the Order which God observes in making with men a Covenant in Baptism. First of all he calls them by his word, and commands them to believe, and to repent. Then in the second place, God makes his promise of mercy and forgiveness. And thirdly he seals his promise by Baptism. They that know not, nor consider this Order which God used in Covenanting with them in Baptism, deal preposterously, over-slipping the Commandment of Repenting and Believing.*

Who

Who would not think by this, that the Renowned *Perkins* were of his side, a down right Antipædobaptist; whereas not a word of what he saith is intended against Infant-Baptisme, but only to shew in what order Baptisme is to be Administred to *Aliens* and *Pagans*, as appears by what he saith upon the same Text. *Mat. 28. 29.* Which is disingeniously conceal'd by the Author, *Go teach all Nations, Baptizing them, &c.* In these words (saith Mr. *Perkins*,) the Baptism of Infants is prescribed, and the *Apostles* by vertue of this Commission Baptized whole Families, *Act. 16. 15, 33.* As knowing Gods former Administration to his people, the Children were taken into Covenant with the Fathers, as the *Israelites*, both *Old* and *Young*, were baptized into *Moses* in the *Cloud*, *1 Cor. 10. 4.* As the Nation of the *Jews* were first taught, and then they and their Infants, being confederates, were circumcised; so saith our Saviour, Do you go Teach and Disciple the Nations, and then Baptize them.

The last quoted in this Chapter is the famous *Paræus*: and what saith he? he tells us (saith the Author) in his Comment on *Mat. 3. 5.* *That the Order was, That confession as a testimony of true repentance go first, and then Baptism for Remission of sins afterward.* Very good, but is this all? No certainly, for he present-

*Hoc enim damus Anabaptistis in Ecclesiam suscipiendos non esse nisi praviâ confessionis fidei & penitentia, quem morem, & vitæ servavit ecclesia, & nostra hodie observant*

*si vel Judæus, vel Turca Adultus, &c. Paræus in Mat. 3. 5.*

ly adds, this we grant to the Anabaptists, that persons are not to be taken into the Church, and be Baptized (speaking of *Aliens*, or those that are *without* as the Apostle phraseth it,) unless a Profession of Faith and Repentance hath gone before ; which custome (saith he) the Antient Primitive Church kept, and ours at this day still observe, when a *Turk* or a *Jew* that is grown, is to be initiated by Baptism. Thus Reader, I have given thee a taste of the ingenuity of my Antagonist, and I leave thee to judge of it.

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## CHAP. II.

*Containing his second Argument to prove the Baptisme of Believers the only true Baptism, and that is (if we will believe him) from the Apostles Doctrine teaching the same.*

### Reply.

**A**Lthough what we have before said to invalidate his main Argument drawn from the *Institution of Christ*, be sufficient to overthrow whatsoever is brought in the two following Chapters ; yet we shall further add, that it is not to be denyed, that the Apostles assert Believers Baptisme to be a true Baptism, but that they teach us that it is the only true Baptisme is utterly false, and we have only the Authors word for it. The Texts cited out of *Act. 2. 37. Act. 8. 36, 37. Act. 10. 42. Act. 16. 29.* prove, that grown



grown persons unbaptized ought to be required to believe before their Baptism, which we grant; but to infer thence, that the Children of Baptized Believers are not to be Baptized, is more than these Texts (or any else that I know) can yeild. We read of none *de facto* that the Apostles Baptized, but Believers; therefore none but such, *de jure* ought to be Baptized, is a sorry way of arguing. The words of Dr. Taylor in his Discourse of Baptisme, part 2. pag. 34.

*A non dicto ad non factum, non valet consequentia: Because it is not express in so many words therefore it was not done, is not Logical.*

are very weighty, viz. *A Negative argument for matters of fact in Scripture, cannot conclude, &c.* And therefore supposing that it be not intimated that the Apostles did Baptize Infants, it follows not (saith the Dr.) that they did not; and if they did not, it does not follow that they might not, or that the Church may not. The Scripture speaks nothing of the Baptisme of the Virgin Mary, and of many of the Apostles, therefore they were not baptized, is a weak arguing. The words and deeds of Christ are infinite which are not recorded, Joh. 20. 30. and 21. 25. Many things Christ did, that were not written; and of the Acts of the Apostles we may suppose the same in their proportion; and therefore what they did not, is no rule to us, unless they did it not, because they were forbideen: So that it can be no good Argument to say, The Apostles are not read to have Baptized Infants, therefore Infants are not to be baptized; but thus, We do not find they are excluded from this Sacrament and Ceremony of



*Christian Institution; therefore we may not presume to exclude them.*

Now since all contradiction against *Infant-Baptism*, depends wholly upon these two grounds; *The Negative Argument in matter of fact, and the pretences, that faith and repentance are required to Baptisme*; since the first is wholly nothing and infirm, upon an infinite account; and the second may conclude that *Infants* can no more be saved then be baptized, because faith is more necessary to *Salvation* then to *Baptisme*; it being said, he that believeth not shall be damned; and it is not said, he that believeth not shall be excluded from *Baptism*; it follows, that the *Doctrine* of those that refuse to Baptize their *Infants* is upon both its legs weak and broken, and insufficient. Thus far the Learned *Doctor*. To conclude this, whereas the *Apostles* Preached up faith and Repentance before *Baptism*, it was requisite they should do so, according to their Commission, having to do with *Aliens* grown up, (as not only the *Gentiles*, but the *Jews* were; in reference to the new Administration;) for these being the first subjects of *Baptisme*, it was necessary they should make profession of their faith before they were admitted to it, but not so in their Children to be Baptized, no more then in *Isaac* and the Children of the *Profelytes* to be Circumcised. *Abraham* believed first, and afterward was Circumcised; *Gen.* 17. 24. And why so? Because he was the first subject of that Ordinance, and therefore could not be admitted to it, but by his own faith. But as for *Isaac* his Son, he was Circumcised before believing, and so was it with the *Profelytes* and

and their Children; when any *Gentile* was converted to the *Jewish* Faith, he had a personal Right to be circumcised, and his Child likewise was Circumcised at eight days old, as was the custome of the *Jewish* Church, by virtue of Gods Covenant, giving it a parental Right.

The *Author* is very unhappy at Citations, for usually they serve not his purpose. He acquaints us out of *Bede*, that men were *instruēd* into the knowledge of the Truth, then to be Baptized as Christ hath taught, because without Faith it is impossible to please God. *Magdeburg, Cent. 8. pag. 220.* But this, *Bede* himself tells us was the method used amongst the Inhabitants of this *Island*, when Paganish — *In initio nascentis Ecclesie apud Britannos, Beda lib. 2. Angl. Hist. cap. 14.* When a Church first of all began to be planted amongst the Britains; and he tells us it was at that time when *Gregory* sent from *Rome*, *Austin*, and forty other Preachers, and afterward *Paulinus*, who converted *Ethelbert* the *Saxon* King; but of this we shall speak more hereafter, when we shall shew how *Bede* himself was for Infant-Baptisme, notwithstanding the *Author* so perverts his words.

His other Citation is *Erasmus*, who in his Paraphrase upon *Mat.* Observeth (and tis a great Observation indeed,) *That the Apostles were commanded first to teach, and then to baptize, &c.*

Every Child that can read observes the same; but if you would know his judgment about Infant-Baptism, you may read it in his *Ratio con-*

*Probabile est tingere  
Infantes institutum  
fuisse ab Apostolis, &c.*

*cionandi, lib. 4.* where he conceives it probable, that the Apostles ordain'd and practis'd it.

And truly amongst other probable reasons this seems to be one, if it be not a Demonstration; namely, because we do not read of any children of believing Parents who were Baptized when they came to years of discretion. That they were Baptized I presume (saith *Brinsley*) our Ad-

**Note, No Children of Believing Parents Baptized afterwards to be found from *John* the Baptist to *John* the Evangelist ending his Ministry, which was about 60. years. An Argument sufficient, if not to convince the Adversary that they were Baptized in Infancy, yet to stop their mouths: *Brinsley* Doctrine and Practice of Pædobaptisme, pag. 75.**

versaries will not deny; and if so, let them shew *where*, and *when*. For this let all the *Sacred Register* be searched, from the time that *John* the Baptist began his Ministry, to the time that *John* the Evangelist ended his, (which was about 60 years, during which time thousands of Children of Believing Parents were grown up to maturity;) and if in all that time they can but shew any one instance of any child born of a believing Parent, whose Baptism was deferred

till he came to years of discretion, and that then he was Baptized, we will then acknowledge there is some strength in their *Negative Allegation, viz.* We read of no children Baptized, therefore There were none.

CHAP. III.

*Containing his Argument, that Believers Baptisme is the only true Baptisme, from the example of Primitive Saints.*

Reply.

TO this there needs no more then what we have before said. For as Mr. Sydenham says, all that they urge as to Examples of actual Believers, being baptized all along the new Testament, especially the *Acts*, (and that if thou believest thou mayst,) We can freely grant without any damage to Infant-Baptism: For,

Sydenhams *Christian Exercitation*, pag. 7.

1. *We say as they, Professing Believers, grown men were first Baptized, and so they ought to be who are to be the first subjects of the Administration of an Ordinance*; instancing as before in *Abraham*, &c. he was 99. years old when circumcised, and he must be first Circumcised before he could convey a right to his seed; now you may as well argue, *Abraham* was first circumcised, when so old, therefore old persons are to be Circumcised and none else; as because grown persons were Baptized, therefore not Infants, when they must be first Baptized themselves; for children are Baptized by the promise first to them, and in them to their seed.

Now, for as much as all the Examples brought by the Author out of *Act. 8. 12. & 18. 8. & 22. 14.* Speak of grown persons that were the first subjects of Baptism, and *Jews* that were *Aliens* too, as well as the *Gentiles*, in regard of the new Administration; it makes nothing against Infant-Baptism, that being of another circumstance, and the disagreeing of it from them, argues not the unlawfulness of it, and as the same Author farther argues.

2. An Affirmative Position is not exclusive of subordinates; because Believers were said to be Baptized; *Ergo*, not their Seed, is not true reasoning; for their seed were comprehended with them in the same promise as before, and as we shall more fully shew hereafter.

Let us now see what his Quotations of Authors or Testimonies will amount unto in this Chapter.

His first Testimony is from *Luther, de Sacramento. Tom. 3. fol. 168.* where he saith *Luther* hath these words, *viz. That in times past it was thus, that the Sacrament of Baptism was Administred to none, except it were to those that acknowledged and confessed their faith, &c.* The which when I read, I was not well assured, but that my Antagonist might be guilty of Forgery, knowing *Luther* to be a most fierce and zealous opposer of their way, wherefore I did very carefully examine the third *Tome* of *Luther* concerning Sacraments. I read the 168. *pag.* and read it again with a friend, and do profess that there is not one syllable to the purpose, for which the *Author* brings him, no nor in any page thereabout.

The

The next that he Cites, is *Bullinger*, who (it  
ns) hath such words as these in his house-  
k: 48 *Sermon*. Baptism hath no prescribed  
e by the Lord, and therefore it is left to the  
choice of the Faithful.

I have not the book by me to examine the  
th of this, but however I am certain there  
othing in that passage against Infant-Baptism,  
that this testimony can do us no hurt; and we  
w very well how large a book *Bullinger* hath  
e, *Contra Anabaptistas, against the Anabaptists*.  
that I wonder the Author should bring him

The Reader may observe how zealous an  
rtor of Infant-Baptisme this Learned and  
ly Divine was, by that one passage of his in  
*Compendium* of the Christian Religion. *de*

*de Baptismo, ac de Infan-*  
*ti Baptizandis, lib. 8. pag.*

*viz.* That because the  
dren of Believers are in  
enant with God, and  
is their Saviour, and  
promise also belongs to  
(as both the Old and  
Testament do wit-  
Baptisme (which is the

*Quoniam autem Chri-*  
*stianorum liberi, in*  
*federe Dei sunt, &*  
*Christus etiam Infan-*  
*tium saluator est;*  
*cumque ad ipsos pertine-*  
*at ut, veteris ac novi*  
*Testamenti littera te-*  
*stentur. Baptismus (Ta-*  
*peris signum) iis ne-*  
*gari non debet.*

of the Covenant) is not to be denied them,  
And after this, concludes, *Hortor autem &*  
*omnes pios ac verè Christianos, ut studiose*  
*interq; sibi, a contentiosa & venenata Ana-*  
*barum sectâ caveant, quæ externa specie qui-*  
*& Hypocrisi splendet, reverà autem pestilen-*  
*est heresis, atq; plurimas hereses quibus o-*  
*ante aliquot secula Ecclesia Christi turbata, &*  
*lacerata*



*lacerata fuit, in se complectitur, illisque plurimos homines inficit*; I forbear to English it, out of respect to some which I believe are Godly, and yet opposite to the Baptisme of believers Children.

Lastly, The Author quotes a great deal out of Mr. *Baxters* Disputations with Mr. *Blake*, about Right to the Sacraments; but we have before spoil'd his Market, by giving the Reader a Key out of the same Book, by which he may understand him. So that all those Examples from *John*, the *Samritans*, the *Eunuch*, *Paul*, *Lydia*, the *Jaylor*, *Crispus*, &c. doth but mind us again of the Authors dis-ingenuity in traducing that Worthy Divine.

## CHAP. IV.

*Wherein he labours to prove Believers the only Subjects of Baptisme, from the Spiritual ends of the Ordinance; where he gives us an Induction of the particular ends of Baptisme, as follows.*

**I. T** He first end of Baptisme (saith he) is, that the Baptized might have that represented in a Sign or Figure, and Preached to his Eye, in the Ordinance, which had been Preacht to his Ear and Heart by the word and Spirit; respecting the whole Mytery of the Gospel, and his duty and obligation therein. A Sign being (as PARRUS observeth) some outward thing appearing to the sence, through which some inward thing is at the same time apprehended by the understanding.

## Repl. I.

I deny this to be the primary end of Baptism. For not to insist upon that which hath given too great advantage to *Antipedobaptists*, That the first end of Baptisme is to give a solemn entrance or admission into the Church, I conceive it to be more true to affirm, That the first and chief end of Baptisme is to be the Initiatory sign or seal of Gods Covenant and favour to us in Christ. For as Dr. Ames observes in his *Bellarminus*  
enct-

*Nisi habendi tales essent (viz. fidelium infantes) pro membris ecclesiae, non deberent Baptizari: Baptismus enim suā naturā est sigillum infusionis jam factae in Christum, atq; aded in Ecclesiam. Act. 10. 47, 48.*

*enervatus, Tom. 2. lib. 2.* unless persons are to be reputed Members of the Church, they ought not to be Baptized; for Baptism in its own nature is the seal of our being already ingrafted into Christ, and so consequently into the Church, *Acts 10.*

47, 48. He speaks concerning the Baptism of the Children of Believers, and affirms they ought not to be Baptized but under this consideration, that they are members of the Church, which we shall hereafter make good in its proper place.

2. I acknowledge that to *Adult* persons Baptisme represents (in a sign) that to the eye which is Preacht to the eare, respecting the Mysteries of the Gospel, &c. Although I see not how it can be so in the way of *Dipping*, for how can persons under water see, apprehend, or hear any thing during that time, when, and whereby the Sences and Understandings of men are so confounded, that they have no power to exercise their faith, or reason as they should; and since plunging over head and ears puts people into such an amazing condition, not without frights (especially in the more tender Sex) some being neer throttled or drown'd, it is to be suspected to be none of Christs appointments; for one would think, that at such a juncture of time, especially, when an Ordinance is celebrated, representing so many Gospel Mysteries, it is requisite the mind should be in a more composed posture

sure, then theirs are like to be in, whose heads are under Water. We grant Baptism to be a sign of spiritual Mysteries represented to the eye of such as are grown up, and rightly Baptized. As Circumcision was a sign of the same import to *Abraham*; and it is of present and immediate use to the aged, *Rom. 4. Abraham* received the sign of Circumcision, as the *Seal* of the righteousness of Faith, and we acknowledge also both the Sacraments are of immediate and present use to the aged; and in this sense we are to understand *Pareus*, speaking of Sacramental Signs: but let it be considered that the children of *Abraham* received the sign of Circumcision as well as *Abraham*, and yet they were void of understanding and judgment, and knew no more of the spiritual Mysteries represented therein, then our Infants do in the Ordinance of Baptism, Circumcision represented the same Mysteries that Baptism doth, and yet those poor *Israelitish* Babes that were Circumcised, knew not that the cutting-off the fore-skin, shadowed out the corruption of nature, and the nature of Mortification, the blood shed in the act also held out the mystery of Redemption by Christs blood, of all which Baptisme is as proper a sign, when given to our Infants, as Circumcision was to theirs.

3. What though Infants are incapable of understanding Gospel Mysteries figured in Baptism, as they were heretofore of the same shadowed forth in Circumcision, yet their Baptisme is a *Signe* of what *God* will do for the future (to as many of them as belong to his Election,) if

if they shall arrive to years of discretion.

4. Though it be no *Teaching* sign at the present, yet if the Infant live, and be instructed in the use and ends of his Baptisme, it may prove as Operative and Beneficial to him, as if it had been delayed till he came to full age.

Thus *David*, who though Circumcised in Infancy, yet strengthened his faith by it, when he came to years of discretion, 1 *Samuel* 17. 26.

5. Though Baptisme be not for the present a *Teaching* sign to Infants, nevertheless it is a *distinguishing* sign to distinguish those that are *Within*, from those that are *Without*, as the Apostle phraseth it, 1 *Cor.* 5. 12, 13. And it is even to Infants a sign of Gods Covenant as before is hinted (as Circumcision was to Infants under the Law, and for this reason it is by a *Metonymy* called by the name of the Covenant, and did distinguish the *Jewish* Infants from *Gentile* ones, that were without the Covenant, or strangers to the same, *Gen.* 17. 20. *Act.* 7. 8.

5. It is also an *Engaging* sign (as Circumcision was to the *Jewish* Infants, though they understood it not when they were the Subjects of that Ordinance) whereby our children are obliged to the Profession of *Christ*, into whose name they have been Baptized. I shall shut up this with those weighty words which I find in Mr. *Baxters* Scripture proof for Infants Church-Membership and Baptism. pag. 112. Tell me (saith he) what operation Circumcision had on all the Infants of Church-Members formerly. It

was

was a sign of the Seal of the Righteousness of Faith, &c. and yet they had no more Faith, nor Knowledge of the Significancy, than ours have now——*Christ* himself was circumcised in Infancy, when by the course of nature he was incapable of understanding it's Ends and Uses. Not (saith he) that I am now arguing for Baptism from Circumcision; but this fully answereth their Objection [that Infants should not be baptized, because they are not capable of understanding its Use, and so being wrought on by it.] They are as capable of Baptism, as they were of Circumcision, and its Ends: They therefore that will yet say, It were better let it alone till they are more capable, do but exalt their own reason against Scripture, and speak as men that would teach God.

The Second End, hinted by the Author, is, *That the party baptized might thereby witness his Repentance*, Matth. 3. 11. *called therefore the baptism of Repentance*, Mark 1.

Repl. 1.

It cannot be proved from these places, that all those whom *John* Baptized, did manifest their Repentance; and we do not find those *Pharisees* and *Sadduces* that are branded with the name of *Vipers*, gave the least indications thereof, which if they had the Baptists would not have spoken so harshly of them, and yet these (for ought we can learn to the contrary from the Text,) were baptized.



2. *Grotius* in his Annotations upon the nineteenth of *Matthew* 14. Speaketh well to this,

whose Words are these——

*Neque obflare debet  
quod non omnia qua  
eodem per baptismum  
significari solent, in  
istam aetatem proprie  
congruunt, &c.*

Neither ought that to be any hinderance to the Baptism of Infants, that all things which in like manner are signified by Baptism cannot agree properly to that Age;

for Repentance also (which we know is signified by Baptism, &c.) had no place at all in Christ, when *John* baptized him; who as *Tertullian* notes, was not baptized as a Debtor to Repentance, because he never sinned.

3. The End of Baptism nominated by the Author, is, to evidence present Regeneration, whereof Baptism is a Sign, *Titus* 3. 4. *John* 3.

### Repl.

If this Argument were good, it would have overthrown the Circumcision of Infants; for that also was a lively Sign, or Symbole of Regeneration, and it might have been objected (according to our Antagonists phantasie,) Infants are not regenerated, or shew no signs thereof; and (Regeneration being the end of Circumcision) therefore They ought not to be circumcised.

2. According to such arguing, none ought to be admitted to Baptism; for none know by a judgment of certainty and infallibility, who are regenerated; for *Simon Magus* made a great shew, and yet was in the Gall of bitterness and

and no doubt many come up out of the water as rotten hypocrites as they went in.

Thirdly, Mr. Tombes himself grants that Infants may be regenerated (as John was in the Womb;) and saith, that if he knew such or such an Infant were regenerated, he would not scruple to Baptize it, according to which arguing, he must also forbear Baptizing grown persons upon profession, for he knows not that they are regenerated.

Pet. Martyr. loc. commun. cl. 4. c. 8. pag. 821, 822.

*Non excludimus eos (Infantes) ab ecclesiâ; Sed ut ejus partes amplectimur, bene sperantes, quod ut sunt secundum carum semen sanctorum, ita etiam sint Electionis divina participes & spiritum sanctum habent. Neque audiendi sunt qui hanc de re movent scrupulum, ac*

*dicunt, quid si Minister fallatur? quia idem cavillus esse poteris de adultis.*

4. If the whole Species of Infants be excluded from Regeneration, then are all Infants (so dying) certainly damned; for all Infants are born in Original sin, and by nature unclean, and no unclean thing shall enter into the Kingdom of Heaven, But I suppose our opposites dare not exclude all Infants from Salvation: Well then, I conclude some Infants are elected, Regenerated, and in Covenant with God, or else they are saved without Election, Regeneration, Christ or Covenant; which is most absurd.

5. And whereas nothing can be said against us but this, *de occultis non judicat Ecclesia*, the Church cannot judge of secret things, but is to act according to appearance, and it is unknown whe-

ther such particular Infants are regenerated, they cannot make any profession, and Baptisme is to be given upon that. I answer, we have as much reason if not more, to look upon the Infants of Believers to be sanctified, then we have to esteem grown Christians to be such; because our owning of these, as *such* depends upon their *own* testimony only in a visible profession, which may be counterfeit. But such Infants are to be accounted Saints upon a Divine Testimony, for we have the word for it, 1 Cor. 7. 14. else were your children unclean, but now ἁγιοὶ ἔσσι, they are Saints or holy, it being the same word the Apostle useth in his Dedications and directions of his Epistles to the Churches of *Rome, Corinth, &c.* where he styles them Saints, and our Saviour tells us that of such is the Kingdom of Heaven, and they are to be no other then Saints, and we are warranted by a Divine Testimony to look upon them as *such*, which in their present Infant-state they cannot be liable to any suspicion of defeating by Hypocrisie, as grown persons may.

The Author brings in Dr. *Taylor* (whom he looks upon as his dear friend, and he hath reason for it, having helpt him to a great part of his Book;) The said Dr. (saith he) tells us very elegantly in his *Lib. of Prophecy*, pag. 242. *That this is truly to be Baptized, whatsoever is left then this, is but the Symbole only, a meer Ceremony, an opus operatum, a dead Letter, an empty shadow, an Instrument without an Agent to manage, or force to actuate it.*

Repl.

## Repl.

The Dr. wants not words, but this signifies nothing against Infant-Baptism, for all this may be as truly said of those that are Baptized when grown up, that have not truth of grace. But because I observe with what Reverence this Doctor is mentioned (as if all were Canonical which he saith in their behalf, and I find the *Authors* Book to swell with his *Sesquipedalia verba*), I shall (for prevention of delusion) inform the Reader with some news which may be worth his hearing. Know therefore that the said Doctor put forth a Book about 20. years since, entituled, *The Liberty of Prophecy*, in which he pleads for a Toleration, as for others, so also for those that dissent from Infant-Baptisme. There he personates an Anabaptist, and tells us he will draw up a *Scheme* or *Plea* for them, and (saith he) *though they be deceived*, yet they have so great excuse of their side, that their *Error* is not impudent, lib. of *Proph.* p. 223. and therefore may be tolerated. Then doth he shew what they may say for themselves — and concludes, Thus far the Anabaptists may argue, and they have been encouraged in their *Error*, more by the accidental Advantages we have given them by our weak arguings, then by any *Truth* of their cause, or excellency of their wit. The Doctor therefore having a mind (it seems) to shew the excellency of his own wit, hath said more for them then ever they

A worthy Testimony  
to be brought against  
Infant-Baptisme.

could before or since say for themselves : so that his strong arguings for them, hath eventually proved a greater encouragement to them then ever any of our weak arguings did before. And yet after all the goodly *Harrangue* he makes in their behalf, he at last shuts up with this, *viz.* *The use I make of it* (never dreaming what use *H.D.* would make of it) *is*, That since there is no direct impiety in their opinion, they are by all means Christian, fair, and humane, to be convinced and instructed ; but if they cannot be perswaded, they must be left to *God*, (and I am of his mind.) And lastly adds, for his own part he believes Infant-Baptism to be a truth ; but because some have thought the Doctor had spoke more in their behalf, then he himself could well answer (as *Conjurers* sometimes raise spirits they cannot lay,) he hath since put forth an Excellent piece, stiled, *A Consideration of the practice of the Church in Baptizing Infants of Believing Parents*, and the

Printed by *J. Elsher*,  
for *R. Royston*, at the  
*Angel* in *Ivy-lane*,  
*M. DC. L. II.*

*Practise* justified : in the Preface to which we have this account, That as for those Arguments which in *The Liberty of Prophecyng*, *Sec.* 18. are alleadged against *Pædobaptisme* ; and in the opinion of some, do seem to stand in need of answering, he had it once in thought to have answered them ; but upon these considerations he forbore.

1. Because those Arguments are not good in themselves, or to the question precisely considered, but only by relation to the preceeding Arguments there brought for *Pædobaptisme*, they may

may seem good one against another, but those in the Plea for the Anabaptists, have no strength but what is accidental (as he conceives.)

2. Because in this Discourse (for Infant-Baptisme) he hath really laid such grounds and proved them, that upon their supposition, all those arguments in the *Liberty of Prophecy*, and all other which he ever heard of, will fall of themselves.

3. Because those Arguments to his sense are so weak, and so relying upon failing and deceitful Principles, that he was loath to do them so much reputation as to account them worthy the answering.

4. Because he hath understood that his very worthy friend Dr. *Hammond*, hath in his Charity and Humility descended to answer that Collection. I have transcribed all this, that the Reader may mind this Information when ever he meets with any thing quoted out of Dr. *Taylor*, as he shall at least eighteen times, and sometimes very largely whole pages, nay two pages and more at a time by our Antagonist in his *Treatise of Baptisme*. And truly a man would wonder at his weakness, that since the Doctor in his *Lib. of Proph.* doth profess himself for Infant-Baptisme, notwithstanding all that he says against it, personating an Anabaptist as he confesseth, and since he doth so villifie them for their error and weakness, the Author should un-

Dr. *Hammonds* Letter of Resolution to 6 *Quæries*, Printed by *J. Flesher* for *R. Roysson* at the Angel in *Ivy-lane*, 1653.



dervalue his cause so much as to make use of such fallacious reasonings, as the Dr. himself calls them.

Next, we have him again at Mr. *Baxter*, wronging both him and his Reader in what he citeth out of his Disputation with Mr. *Blake* as formerly; Mr. *Baxter* (saith the Author) in his [10 Argument, pag. 117, 118. speaks to the same purpose, viz. *Christ hath instituted no Baptisme, but what is to be a sign of present Regeneration, &c.* Here he curtailes Mr. *Baxters* words on purpose to blind the Reader, for Mr. *Baxter* adds [at least to men of age.]

The 4. End is signally to represent the Covenant and promise that the Believer enters into hereby, viz. to dye to sin, and live to Christ, for which he cites Mr. *Perkins*, *Baxter*, and Dr. *Taylor*; the two former we have spoken enough of, in the first Chapter, where we find them most professedly for Infant-Baptisme, and have condemned the *Author* for wresting their sence, they speaking of Adult persons or Aliens, and not in opposition to the Baptisme of Believers children, and for that of Dr. *Taylor*, That Baptisme is called the answer of a good conscience towards God, 1 *Pet*, 3. 21. which saith he, can by no means be applyed to the Infant, since they are not capable thereof, till they know to refuse the evil, and choose the good.

#### Repl. I.

To this Dr. *Hammond* answers, namely, This is as true of that *Baptisme* which belongs to children

*dren* as to any other, only the *duty* of it is not required till they come to *years* and ability to perform it, and then if they keep not a *good conscience* it will be little available. And if this be of any force against *Baptizing Infants*, it will be of the same force against *Circumcising* them, since *S. Paul, Rom. 2. 28.* doth as much *invalidate* the *external* part of *Circumcision*, as *St. Peter* here doth that of *Baptisme*.

2. 'Tis therefore a meer *Paralogisme* so to argue; for the Apostle *Peter* speaks of the *Adult* that could give a reason of their faith, and not of *Infants*; for the Apostle had then to deal with such, who upon their being *Baptized* were to make profession of a good *Conscience*. And this (as we shall hereafter shew out of the *Magdeburgenses*) was the practice of the *Primitive Church* in this Case; for having to deal with *Infidels*, they first *Catechised* and Taught them the first *Elements* and *Principles* of the *Christian Religion*, whereupon they were called *Catechumeni* (*i.e.* persons that were to be *Catechised*;) that being done, and they brought to some competency of knowledge, they then openly declared and testified their *Repentance* and *Faith*, before the *Congregation* where they were to be *baptized*: And this they did by answering to some questions proposed by the *Minister*. To this the Apostle seems to allude when he calls *Baptism*, *Συνειδήσεως ἀρχαίς ἐπερώτημα*, *i.e.* The answer of a good *Conscience* towards *God*, so our *Translation* renders it, though (as *Beza* notes upon the place) not so fully expressing the force of the word, *ἐπερώτημα*, which properly

ly signifies an *Interrogation* or *questioning* ; so the vulgar Latin renders it, *Interrogatio bone conscientie*, *The Interrogation of a good Conscience*. *Beza* translates it, *Stipulatio bone conscientie*, *The Stipulation of a good Conscience*. Now *Stipulation* is properly an Answer to a Question, when one being demanded concerning a thing, he returns Answer, and by his answer engageth himself to do somewhat that is required. Now this practice of giving an account of ones faith, by way of answering to questions (as *Beza* notes upon this place of *Peter*) was drawn from the

Primitive use in after ages,

*Beza Annotat. in* 2. *Pct. 3. 21.*

out of a κακοζυλία, a perverse imitation, and applied to the Baptisme of In-

fants, not so fitly (as he conceives,) they being not able to answer for themselves.

3. Nevertheless though children cannot personally and actually answer for themselves, I see no reason to the contrary why they may not be said to *Stipulate* passively in and by their parents who accept the Covenant, not only for themselves, but for their little ones. The people of *Israel* did by Gods appointment enter their children into Covenant with God, as appears from *Deut. 20. 10, 11, 12.* and doubtless the interest

*Dr. Taylor* consideration of the Church in Baptizing Infants.

of Believing Parents in their Children, is as great now as then, and God as gracious to accept such covenanting under the Gospel, as he was under the Law.

4. In Civil Contracts it is usual with Parents to

to Covenant and engage for and in behalf of their *Children*, and they are obliged to the performance of the Agreement when they come to years of discretion, though they did not give their actual consent whilst in their *Minority*, when the Agreement was made.

The very law of Nature teacheth *Mr. Baxter* Parents to Covenant for their *Children*, when 'tis for their good.

5. Let Dr. *Taylor* in his latter discourse, wherein he justifies the practise of Baptizing Infants of Believing Parents, confute what himself says in his *Liberty of Prophecy*. He speaks his judgement concerning the point, page 53, 54. thus. It were well (saith he, speaking of the engagement or promise made for Infants in Baptism,) if men would rather humbly and modestly observe that constitution of the Church, then like scorers deride it, in which they shew their own folly, as well as immodesty; for what undecency or incongruity is it, that our Parents should stipulate for us when 'tis agreeable to the practise of all the Laws and Transactions of the World, an effect of the Communion of Saints, and of Christian *Oeconomy*: For why may not Infants *Stipulate* as well as we? All were included in the Stipulation made with *Adam*, he made a losing bargain for himself, and we smarted for his folly: And if the faults of Parents, and Kings and Relatives, do bring evil upon their Children, and Subjects, and Correlatives, it is but equal that our children may have benefit also by our Charity and Piety.

But

But concerning making of an agreement for them, we find that God was confident concerning *Abraham*, that he would teach his Children. Further *Joshua* did expressly undertake for his household, *I and my house will serve the Lord*. And for children we may the better do it, because till they be of perfect choice, no Government in the world is so great as that of Parents over their children, in that which concerns the parts of this Question. And it is a rare art of the Spirit to engage Parents to bring them up in the *Nurture and Admonition of the Lord*; They are persons obliged by a superinduced bond, they are to give them instructions, and holy Principles as they give them meat, &c.

The 5. End of Baptisme, is to be a Sign of the Covenant on Gods part of washing away a Believers sin, by the Blood of Christ, and to give spiritual Life and Salvation, Act. 2. 38, 39. Act. 22. 16. 1 Pet. 3. 21.

This also is as true of that Baptism which belongs to the Children of Believers, as that which is given to Believers themselves. *Repent and be Baptized every one of you, for the Remission of sins, for the promise is to you and to your seed, &c. And Baptism (even to Infants) is a seal of Gods pardoning grace in doing away the guilt of Original sin, in regard of those that belong to Gods Election (if not also actual, which afterward shall be committed if they live to age.)*

The 6. End mentioned by the Author is, *That it might be a signal Representation of a Believers Union with Christ, called therefore, a being Baptized into*

into Christ, and a putting on of Christ; for which we have Dr. Taylor quoted, *Which cannot be, (says he) of those who remain in their incapacities, &c. Which he saith, is the case of Children.* But we shall see by and by the said Dr. confuting himself in his latter discourse of Baptism.

1. To this I reply in the words of *Wendeline*, upon *Wendell's Christ. Theo. lib. 1. c. 12. p. 166.* the Text, viz. *Apostolus loquitur tantum de Baptizatis fidelibus tamen enim Adulti, ex Judaismo, & Gentilismo recens conversi baptizabantur; i. e. The Apostle speaks this of Believers that were Baptized, for then Adult persons, newly converted from Judaism and Paganisme were Baptized.*

2. Though children cannot put on Christ by an external Act, yet they may by an infused seed of grace, and we have good ground to believe all elect Infants dying, have in their infant-State, done so. And farther, if Adams sin be imputed to them for sin, why may not Christ's Righteousness be also imputed to them for Righteousness? Surely it must be so, or else there is no way how Infants can be saved.

3. Dr. Taylor in his last discourse of Baptism, gives a good Rule for the understanding Scriptures of this sort, which if attended to, would bring us and Antipædobaptists a little nearer together: which is this, viz. That when the Scripture speaks of the effects of, or dispositions to Baptisme, it speaks in general expressions, as being most apt to signify a common duty, or general effect, or a more Universal event, or the proper order of things: but those general expressions



pressions do not *supponere universaliter* ; that is, they are not to be understood exclusively to all suscipients, or of all the subjects of the proposition. And he makes it clear by divers passages of Scripture. There are many *Synecdoches* in the word, where *many* only are to be understood, when it speaks of *all*. The secret effects of Election, and of the spirit are in Scripture attributed to all that are of the outward Communion. So *Peter* calls all the

1 *Pet.* 1. 2.

Christian strangers of the Eastern dispersion, *Electi, according to the fore-knowledge of God the Father*. And *Paul* saith of all the Roman Christians, and the same of the *Thessalonians*, that their *Faith was spoken* of in all the world, and yet among them it is not to be supposed, that all the Professors had an unreprouceable faith, or that every one of the Church of *Thessalonica* was an excellent and charitable person; and yet,

2 *Thes.* 1. 2.

saith he, *your faith groweth exceedingly*, and the charity of every one of you all towards each other aboundeth. So to the question before us. *As many of you as are baptized into Christ, have put on Christ*. That is, so it is regularly, and this is the designed event : but from hence we cannot conclude of every person, and in every period of time, *This man hath been baptized*, therefore, *now he is clothed with Christ, he hath put on Christ*; nor thus, *This person cannot in a spiritual sense, as yet put on Christ*, therefore *he hath not been baptized*; that is, *he hath not put him on in a Sacramental sense*.

To conclude, We cannot understand the Apostle in those words of putting on Christ, to intend a *saving* union to *Christ*, or a putting on of *Christ* spiritually and effectually, in regard of all that are Baptized; for all these *Galathians* did not so put him on, and innumerable persons that are Hypocrites (when baptized at age,) do not so put him on. Wherefore the words are to be understood *Sacramentally*, as 1 Cor. 10. 4, 5. Heb. 10. 29. And thus *Infants* put on Christ as well as *grown* persons.

7th. End of Baptism (saith he) is, *that the Baptized person may orderly thereby have an entrance into the visible Church, &c.* For as Circumcision heretofore was the visible door of entrance into the old Testament-Church — So also was Baptisme such a door, and visible entrance into the New Testament-Church, &c. Act. 2. 41, 42. They who gladly received the word were baptized, and the same day there was added to them about 3000. souls; and they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of Bread, and in Prayers. So that after baptisme, not before, the believers were said to partake of all the Church-priviledges.

*Posito uno absurdo mille sequuntur.* Upon this false Hypothesis do our Opposites build their dividing Practices. Wherefore we deny that Baptisme doth give *formality*, or make a man a member of a Visible-Church; it is not that which gives entrance into it, as the Author would have it: so, as if only by its Administration, and in their own way too, persons must be Baptized, or else they are not to be reputed Church-

Church-Members, or to be admitted into the participation of Church-priviledges. But for this we have divers of our Divines quoted; as *Ursinus*, The Assembly in their Catechisme. And lastly, Mr. *Baxter*, with whom he is again at *Hocus Pocus*. Mr. *Baxter* (saith he) in his plain Scripture proof, pag. 24. *As a Soldier before listing, and a King before Crowning, and taking his Oath, so are we Church-Members before Baptisme. But as every one that must be admitted solemnly into the Army, must be admitted by listing, as the solemn ingaging sign; so every one that hath right to be solemnly admitted into the visible Church, must ordinarily be admitted by Baptism.* But mark (Reader) the Authors ingenuity. *Baxters* words are, *So are we and Infants Church-Members*; But being quite out of charity with those Innocent Babes, this man leaves out Infants, and one would think by the partial Citation, that Mr. *Baxter* also did shut the Church-door against them. It cannot be denied that Orthodox Divines have frequently termed Baptism, the Sacrament of our initiation into the Church, and have ascribed our Admission or entrance into it thereunto, and hereby have given the Antipædobaptists some seeming ground for their rigidity. And yet I find that they are not agreed among themselves about the point; for Mr. *Paul* a great Zealot against Communion with any that are not Baptized in their way, doth in his serious reflections disown the Position, That Baptism is an initiating Ordinance, and tells us in that Diminutive Volume of his, p. 3. That he knows none that asserts it to be the in-let into particular Church.

Churches, though it prepares them for Reception. Mr. *Kiffin* it seems is of the same judgment, for he bestows an Epistle upon the piece. Of the same judgment is *John Bunyan* a more moderate Antipædobaptist, that is, for *Union and Communion with Saints, as Saints*, and condemnes the Rigidity of his Brethren, and maintains in his Answer to the scurrilous (not serious) Reflections of *Paul*, *That differences in judgement about Water-Baptisme, ought to be*

*no Bar to Communion*, which is the Title of his Book, and sees no cause to repent after severe checks from his

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Brethren, to call them *Babes and Carnal*, that attempt to break the peace and communion of Churches, though upon better pretences than *Water*, and declares God never made *Water-Baptism* a Wall of Division between us. And whereas *Paul* denies Baptisme to be an initiating Ordinance, he retorts very rationally upon him, that if it be not that, but another, and if visible Saints may enter into Fellowship by that other, and are no where forbidden so to do, because they have not light into *Water-Baptisme*, it is of weight to be considered by all unprejudiced persons. Mr. *Tull* also, a moderate and very ingenious Antipædobaptist, is of Mr. *Bunyans* judgment; But Mr. *Henry Jessey* (of precious Memory) hath published his judgment to the same purpose, grounding it upon *Rom. 14. v. 1. 3. 7.* such as are weak in the faith, receive you, &c.

From whence he argues most strongly and convincingly, that it was the duty not only of the

the then present Church at *Rome*, to whom the Epistle was writ, as also to all beloved of God, called to be Saints at that time, *ver. 7.* But also of all Churches and Saints, *Beloved* and called, throughout the world in succeeding ages, to receive into Church-communion and Fellowship, such whom we have ground to believe God hath received into Communion with himself. For that's the Argument or Motive *verse 3.* *God hath received him*, and saith he, if it be a good Argument to receive such as are weak in any thing whom the Lord hath received; *Then there can be no good Argument to reject for any thing for which the Lord will not reject them.* The like argument we have chap. 15. *ver. 7.* of Christs Receiving, *Receive you one another as Christ hath received us, &c.*

Then that holy man breaks out into pathetic strains, Oh! how is the heart of God the Father and the Son set upon this to have his children in one anothers hearts as they are in his, &c. and 'tis the work, of the Devil (saith he) to divide them: Thus much to shew how they differ amongst themselves about this Position, that Baptism gives *formality*, or makes a member of a visible Church, which the moderate party amongst them utterly deny; now that it gives neither essence or being, either to a Church or Membership, further appears by these Arguments.

1. *If there be a Church*, and so Members be-

That dividing Principle, That Baptism formes a Church or makes Church-Members, refuted.

fore *Baptism*, then *Baptism* cannot give the formality or essence, because *forma* is causal, and so is in nature before *formatum*.

But the Church considered as *totum essentiale*, is before *Baptism*, for *Ministers* are before *baptism*. And there must be a Church of Believers to choose a Minister lawfully; for none but a Church can give him a call, and without a call he cannot administer, as Mr. Hooker argues in his survey of the sum of Church-discipline, cap. 5. part. 1. pag. 55. adding moreover, that if *Baptism* cannot be without a Ministerial Church, nor that before a Church Congregational, which must make choice of a ministry, then such a Church is much before *Baptism*. Besides let it be supposed (saith he) that at the coming of some Godly Zealous Christian and Scholar into the Country, and a company of Pagans (many) are converted to the Faith, I ask whether these may not joyn in Church-Fellowship, and choose that man Pastor, and whether that choice was not lawful according to God? Therefore here is a Church before a Minister, and so before *Baptism*. The demand which Mr. Jessey makes upon the same argument is somewhat like this; if *Baptism* (saith he) be the manner of forming Churches, how would it suit a Country, where many are converted and willing to be Baptized? but there being no Church to be baptized into, how shall such a Church-State begin? The first must be baptized into no Church [that is particular] and the rest into him as the Church, or the work stand still for want of a Church.

2. A Church may be without *Baptism*, and

E

yet



yet as real a Church as the Israelites were so long in the Wilderness without Circumcision, which without dispute was the initiating Ordinance, according to Divine Institution, Gen. 17. 13.

3. One Argument I shall borrow more from Mr. Hooker, and that is, *If Baptism give the form to Visible-membership, then while that remains valid, the party is a visible Member*; for where the form is, the *formatum* must needs be, if the principles of reason may take place.

But there is true Baptism resting in the party who hath no visible Membership: as in an Excommunicate, in him that renounceth the fellowship of the Church, or when the Church is utterly dissolved, then all Church-Membership ceaseth; for *Relata mutuo se ponunt & tollunt*; And yet Baptism is valid. And as it is an undeniable position, That, that which gives the form or being to a Church, must cease when the Church ceaseth, or when a member ceaseth to be a member, it must cease with it; so it follows that that must be renewed, namely Baptism, as often as Membership is renewed, so shall we have a multiplication of Baptisms, as often as the person is cast out of the Church and taken in again upon his repentance.

As for those two Scriptures which the Author brings for his opinion, they will hardly be found to serve his turn.

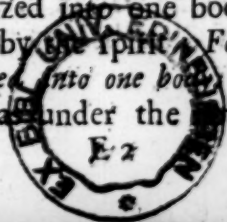
1. The main place stood upon is, *Act. 2. 41. As many as received the word gladly, were baptized*;

zed, and there was added that day about 3000 souls. Hence they conclude they were added by Baptism, and that they were only added this way.

*Sal. 1.* It is more then the Text affords for to conclude that they were added by Baptism, much less can it be argued from thence, that they were only added this way, the words say not, they were added by Baptism, but puts a full point or stop after that sentence, *As many as gladly received the word, were baptized.* There that sentence ends, as Mr. Sydenham notes upon the place: And the Apostle goes on a new account, and saith, *There were added that day 3000 souls,* but doth not at all shew the manner of their adding; so that these words are rather a recapitulation and summing up the number of Church-Members added that day, then any description of the way of their taking into the Church, and the former reasons prove it cannot be interpreted as our Author would have it.

The other place that he urgeth for his opinion is, *1 Cor. 12. 13. We are all baptized into one body;* hence 'tis concluded Baptism imbodyes Members.

*i.* In answer to this, let it be considered what those of their one party say, that are for Dipping. The Text (saith Mr. Bunyan, that treateth of our being baptized into one body) tells us expressly it is done by the Spirit. *For by one Spirit we are all baptized into one body.* Here is the Church presented as under the action of a



Body

Body; here is Baptism mentioned, by which they are brought or initiated into this body; Now that this is the Baptisme of Water, is utterly against the words of the Text; *For by one Spirit are we all Baptized into one body.* So Mr. Jesse, The Baptism intended in the Text is the Spirits-Baptism, and not Water-Baptism, and the Body the Text intends is not principally the Church of *Corinth*, but all believers, both *Jews* and *Gentiles*, being Baptized into one Mystical Body; and the reason why it *cannot* be meant of Water-Baptism, is, because all the Body of Christ, *Jews* and *Gentiles*, bond and free, partook not thereof. Thus here we see how they clash amongst themselves as touching the sense of the place.

2. We add, That, (as we conceive) the Apostle speaks there primarily of the Baptism of the Spirit, not of Water; so by one spirit we are baptized into one body, is not so much of Baptism by Water; and yet supposing it to be meant of Baptism by Water. Yet (as Mr. Sydenham observes) it proves nothing that Sydenham's *Christian* Baptism is the form of that *Exercitation*, cap. body, which hath its matter 26. pag. 168, 169. and form, holiness and union before Baptism; baptized into one body, doth not here shew the essential constitution of a Church, but the confirmed union, and the argument is inserted more to prevent Schism, then to express the way of first imbodying or constitution of Churches, as the whole context demonstrates.

## CHAP. V.

*Containing his fifth Argument ; That Believers Baptism is the only Baptism, from the New Testament-dispensation, so differing from that of the old.*

**T**He Argument is taken from the New-Testament-Dispensation, so different from the Old. The Old Testament-Church (saith the Author) was National, consisting of the Natural and Fleshly seed of Abraham, therefore were Infants by Circumcision added thereto; but the new Testament-Church was by Christs appointment to be a separated people out of all Nations, consisting only of the spiritual seed of Abraham, and therefore Believers upon profession of Faith by the Ordinance of Baptism were added thereto.

## Repl. 1.

What of all this ? Is there any ground from hence that Believers Baptism is the only true Baptism ? 'Tis true, the Church

Dispensation is altered, but the Covenant of Grace is not altered. The Dispensation differs under the new

Mr. Baxters plain proof for Infants Church-Membership and Baptism.

Testament, only in regard of Ceremonial accidents, as Temple, Priesthood, Sacrifice; but the Essentials of the Covenant still remain, viz. I will be thy God, and the God of thy seed; and

this is the grand Charter of Church-Membership, which takes in the Child with the Parent, and consequently entitles it to Baptism, as shall be hereafter shewn; for if their Church relation can be made good, their Baptism will follow upon it. If therefore the *Author* could have proved that the covenant had been altered as to its essentials, he had said something worth a hearing.

2. Whereas he says the old Testament Church was *National*, it is a Truth; and yet the Nation of the Jews was not the Church of God, as they descended from the Loyns of *Abraham* by *Natural* Generation, according to the Flesh, but only with reference to Gods gracious Covenant, made with *Abraham* and his seed, (which I wish the Opposers of Infant-Baptisme would consider:) and as this Covenant was made with *Abraham* and his seed after the flesh, so likewise is it still the same with Believers, and their natural seed under the *Gospel-Dispensation*, by virtue of the same gracious covenant made to *them* and their seed, *Act. 2. 39. For the promise is unto you, and to your children, and to all that are afar off: [the Gentiles.]*

3. Antipædobaptists may do well to consider yet farther, what Mr. *Baxter* makes good in his plain proof, viz. That Infant Church-Membership did take place as an Ordinance of God, before *Circumcision* was enjoyned, or the Ceremonial law Instituted, and why then it should cease with it, is more then ever yet could be shewn. He makes it appear it was no part of the *Typical* Administration of the old Testament;

but

but a moral Institution of *God*, even from the beginning of the World. *God* ever made a distinction between the seed of the faithful, and the seed of the wicked, as visibly belonging to two several Kingdoms, the Kingdom of *God*, and the Kingdom of *Sathan*, *Mal.* 2. 15. therefore are they called a *Holy Seed*, and a *Holy Seed* are Members of the Church, and so consequently the Subjects of Baptism, the Seal of Admission thereunto.

4. Notwithstanding the Dictates of *H. D.* that the Baptism of Believers is the only true Baptism; we shall retain our practice in Baptizing our children, and thankfully own and acknowledge it as a Gospel-privilege, till the opposers thereof can produce some clear proof out of Scripture, that the Old Ordinance of the Church-Membership of Believers is repealed. We see how imperiously another sort of people do impose their conceits, and how confidently they call for our subscription to their *Light* as they term it, as if it were a duty to deliver up our *Reason* captive to their absurd imaginations. We respect Antipædobaptists as a more sober people, yet strangely over-grown with self-conceit-ness, as if the word of *God* came out from them, and it came to them only in regard of the true knowledge of the spirits mind in it. — Let them produce but one plain Scripture that *God* hath made void the Antient Charter and Grant, and we will readily yield up the cause. But we have Scripture and reason, as well as they, and are the more confirmed in what we hold by observing how weakly they dispute against it.



All the Reason the *Author* brings to make good his Assertion is, ——— *Because under the New Testament dispensation, Christ hath appointed the Church to be a separated people out of the Nations, consisting only of the spiritual seed of Abraham, and therefore believers only upon profession of faith are to be admitted to Baptism, and so added to the Church.*

To which I answer, First, That under the New Testament-Dispensation, Christ hath appointed the Church to be a separated people out of the Nations, is a certain truth ; but that this Church consists only of the spiritual seed of *Abraham* is false. *Qui bene distinguit, bene docet, He that distinguisheth well, teacheth well.* What our Antagonist says is true, in regard of the *Invisible Mystical Church of Christ*, which is a company of real Saints, that have spiritual Union and Communion with *Christ*, and with one another, but not so with respect to the *outward visible Church*, which is the Society of those that profess true faith, for the exercise of *Church-union* and *Communion* among themselves, and many of these are Hypocrites and shall perish. *Dr. Ames* (an excellent person that understood what the New Testament-Church was, a little better than our Author) *Med. lib. 1. c. 32. art. 9.* tells us the same. And *such*, saith he, was the Church of *Corinth* and *Ephesus*, wherein all held not Communion for life, and of such *Christ* speaks, *Joh. 15. 2.* Every branch in me that beareth not fruit. And hath these words in Opposition to what *Belarmine* falsely chargeth on Protestants, *viz. Falsam est internis virtutes requiri a nobis*

*ut aliquis sit in Ecclesia, quoad visibilem ejus statum* ; It is false that inward vertues [Grace] are required of us to put a man into the Church, according to the visible state of it. The Lord Dupleſſis in his Excellent Treatiſe of the Church diſtinguiſheth aright — The Inviſible Church, containeth none but good [or in the Authors Dialect, the Spiritual ſeed of Abraham] The Viſible both good and bad ; that only the Elect, *this* all thoſe indifferently that are brought into her by the Preaching of the Goſpel. By all which it is evident that the Author ſtragles out of the Road of Proteſtant Divines, and is fallen upon the confines of *Thomas Colliers General Epistles*. or the wild Notion of Mr. Dell, who in his Book intituled, *The way of Peace*, pag. 6. gives this definition of the Church, viz. The New Teſtament-Church is a ſpiritual Inviſible Fellowship gathered up into the Unity of Faith, Hope, and Love, and ſaith, it is no outward viſible ſociety gathered together into the conſent and uſe of outward Forms and Worſhip. Now although both are out, yet I acknowledge the Author is more ſober then Dell, for he is for an External Viſible Church under the New Teſtament-Dispensation; for he tells us, *Believers upon the profeſſion of faith are to be Baptized, and added thereunto*, and yet take him in his own ſence he cannot be excuſed from error and con- fuſion, for by *Believers*, he means the *Spiritual ſeed* before mentioned, not ſuch as are *Believers* Equivocally, or Analogically, by profeſſion only, but in reality, or truth, as appears by the following words [upon Profeſſion of Faith, by the

Ordinance of Baptism were added to the Church] As if when mention is made in the *Acts* of so many thousands that believed, it did imply they were all of the Spiritual Seed Regenerated persons, *Ananias, Saphira, Symon magus*, [who is said to believe;] whereas it denotes no more than a visible profession of faith, which is all that the Apostles and Primitive Churches had cognizance of, and this is seen in Hypocrits who are not the Spiritual Seed of *Abraham*. And this *H. D.* might have learnt as well as other things from *Mr. Tomber*, who in his *Examen*, pag 159. tells us, *Profession of Faith and holyness is a sufficient warrant to Baptism*. And in good earnest one would think (by observing the lives and conversations of some of their Profelytes) they took them in upon easier terms.

2. We further argue, That *Sydenhams Exercitation*, c. 3. p. 25. if none but the spiritual seed of *Abraham* be the subjects of Baptism, then visible believers, or such as make a profession of Faith are not the Subjects of Baptism; for they may not be more the spiritual seed; *i. e.* Godly, then Infants.

3. Nay according to this Reasoning none must be Baptized at all, for who can tell who are the spiritual seed, who belong to Christ according to Election and saving Faith. Nor will that evasion serve their turn, we have charitable ground to believe they are such, because of their profession, which is enough to satisfy the Church; for if according to the *Author* the New Testament-Church is made up only of a spiritual seed, it

it is necessary the Church should not only have a judgement of charity, but infallibility to determine who are the spiritual seed.

4. And since the *Author* and those of his way disclaim all pretence to Infallibility, and are contented with the judgment of charity, to distinguish of the spiritual seed, knowing nothing to the contrary, *Hanc veniam petimus*, pray give us leave to act a like charity towards the children of Believers. For first, they may be capable subjects of Election, *Jacob* was such a one in his Mothers Womb, *Rom. 9, 11*, Neither was it his singular privilege, but what is common to all that are Objects of Election, which is free without respect to any thing wrought or to be wrought. 2. They may be capable of sanctification; Christ himself whilst in the Womb is termed [*The Holy thing*] which proves the non-age of Infants makes them not incapable of grace, supposing Gods will, and it shews God would have it so, that some of them should be sanctified because Christ passed through each age to sanctifie it to us. As

*Irenæus* that lived neer the Apostles, speaks; *John* was filled with the Holy Ghost, and what is that but the graces of the spirit, although he was no more enabled to exert or put forth any act of Grace, then he was able to put forth an act of reason, nevertheless his soul wanted not the faculty of reason, from his Mothers Womb; and what

*Idea per omnem venit  
aetatem, & infantibus  
infans factus sanctifi-  
cans Infantes, in par-  
vulis parvulus sancti-  
ficans hanc ipsam ha-  
bentes aetatem, simul  
& exemplum illis pie-  
tatis effectus, & iustitia,  
& s. b. editionis.*

though

though we may not say all Infants of Believers are a like filled with the Holy Ghost, as *John* was, yet may we truly say they are all as capable thereof as *John*. 3. They are also capable of Glory, of Salvation, or else it would be sad, but Christ hath told us of such is the Kingdom of Heaven ; that is, Specifically as you shall see proved hereafter. 4. God calls them holy, *1 Cor. 7. 14.* and so may we. By what hath been said I suppose it is evident to the impartial Reader, that the Infants of Believers are as much the spiritual seed of *Abraham*, as visible professing believers, and we have as much ground if not more, to look upon them as such, as we have for grown Christians, untill they manifest the contrary ; for as for the former we own them as Godly, and admit them into the Church upon their *own* Testimony only in a visible profession, which may be deceitful ; but the Infants of Believers are taken into Covenant with their Parents, and are visible Church-Members, and hereby come to have right to Baptism.

For the two former, we have an express Divine Testimony, and that they were once accounted such, and the Covenant being the same as to the essential spiritual priviledges of it, none of which can be made appear to be repealed ; It will follow that Believers Children must not be denied the sign and seal of the Covenant, they having altogether as warrantable a Right thereunto as *grown Christians* or Believers. This is *Bucers* arguing on *Mat. 19. 13, 14.*

*Si jam ad Ecclesiam pertinent, &c. Cur eis signum Baptismi, quo in Ecclesiam Christi, qui ad eam pertinent, recipi solent, negaremus ? Bucer in Mat. 19. 13, 14.*

Let

Let us now hear what is said to the contrary, in what follows. He conceives the seed of Believers have no right to Baptism; Why?

*Because, (saith he) Though the Jews had right to circumcision, as Abrahams natural seed under the old Testament, yet this would not serve the turn under the new, Mat. 3. 9. John Baptist dischargeth them of that priviledge (of Abrahams Natural Seed) that admitted into the Old Church, from any such right in the new. Think not to say that ye have Abraham to your Father, that ye are the Children of a Godly Parent, That which serv'd their turn under Moses, would not avail under Christ. Nothing now but the fruits of Repentance give right to the Baptisme of repentance, &c.*

And must we take all this for Gospel? We shall upon examination find no weight in it, and nothing prejudicial to the Baptizing the children of Believers. For

1. Let it be considered, that these Jews to whom *John* spake were to come under a New Administration of the Covenant, and the first subjects of this Administration must be persons able to give an account of their faith and repentance, and Christ the *Messiah* was now come who was the chief blessing of the Covenant, yea the substance of it; and therefore 'twas necessary that as these *Jews* relyed on the Covenant of *Abraham*, so they should hold forth their reliance on *Christ* in whom the Covenant was confirmed



Cottons *Dialogue of*  
*Childrens Baptism*. p.  
 130.

firmed to them and their seed. For as Mr. Cotton observes, The Axe was laid to the Root of the Tree, even to the stock of *Abraham*, and all the Branches that grew upon it, and were ingrafted into it, so that now if they brought not forth this good fruit, to believe in *Christ* who was then come (whom the *Jews* generally rejected as an Impostor) they and their children were cut off from the Covenant of *Abraham*, and must say no more, *We have Abraham to our Father*, but if they held forth Repentance and Faith in *Christ*, then the Covenant that was made to them and to their Children before, did still continue to them and to their children; and thats the ground and meaning of *Peters* exhortation, *Act. 2. 38, 39. Repent and be Baptized every one of you in the Name of the Lord, for the promise is to you, &c.* Now what prejudice can this be to the Baptisme of Believers Infants, who are admitted in the right of their Parents, laying hold on the Covenant for themselves and their seed, now under the new Administration, as Members of the Church of *Christ* and in Covenant with God.

2. Neither will we take the *Authors* word, for what follows, ——— *Nothing now but fruit meet for Repentance gives right to Baptisme*, without some qualification. For first, I demand what fruit of Repentance *John* saw in that great multitude which he then Baptized, *viz. Jerusalem, Judea*, and all the Regions round about *Jordan*, *ver. 5.* which could not be less  
 they

then some thousands of whom he could have no cognizance, as to their fruits of repentance. 2. I farther demand whether he could judge this great multitude which were strangers to him to be all the *Spiritual seed of Abraham*? And since the *Author* observes from *John's* words, they had no right to Baptism from being *Abrahams* natural seed, neither could he look upon them all as the spiritual seed; let him tell us on what account he baptized them? 3. It is like he will tell us they confessed their sins, *ver. 6.* and so were Baptized. But will any man think they did all do so, or is it said he baptized no other but such? It will be hard for any man to prove that *John* did impose this upon them. We find, as *Mr. Marshal* notes, that he Baptized them, *εις μετανοiam*, to Repentance, not *εν μετανοια*, as state in *Actual* Repentance, and his calling upon them for Repentance, and Preaching the Baptism of Repentance, shews, that this was the lesson which they were all to learn, not that they all manifested it before he Baptized them. For ought we can find from the Text, the *Pharisees* and *Sadduces* were Baptized by him; and had they been such *Penitents*, it had been great uncharitableness to call them *Vipers*.

We have the *Author* over-lashing again in the next words, for he lies open every where. Nothing (saith he) *short of the Spirits birth can orderly admit to Water-birth; and Spiritual ordinances.*

But since you are not Infallible, let it be supposed you have been mistaken in your judgment, and have baptized a person, which afterward appears

pears to be unregenerate. Did you admit him orderly or no? you will say you did, because he was Baptized under the apprehension of being regenerate: The Church lookt upon him as *such*, and saw nothing to the contrary. Very good, now you are come about to what I would have; and indeed if the New Testament-Church did consist only of the spiritual seed [real Godly ones] how abominably is the Ordinance profaned, when it so happens (as it often doth) that any Hypocrites are Baptized, and when it appears that the *Title* which they had to Baptism was but *seeming*, will it not follow that all that was done in reference to them was a Male-Administration, and *Mr. Blakes Covenant Null ab initio*; and as God *looks upon them as unbaptized* (though they have been dipt) so ought the Church to look upon them, and if these Hypocrits shall repent and be converted, are they not bound to offer themselves a-fresh to Baptism, and can the Church refuse them, and thus according to the *Author's* principle there will be need of a Multiplication of Baptisms.

He concludes this Chapter with the sayings of two *Doctors* as wide in judgement from each other as the two Poles, yet it seems he can make them meet to serve his purpose. The first is *Dr. Owen* who is much engaged for his Elogy, but nothing at all for wresting his sentences from his intention. 'Tis well known the learned *Dr.* (like to the rest of his Brethren of the *Congregational way*) is a zealous Assertor of Infant

fant-Baptism, and the import of what he says in his Catechisme, is no more then what all Congregational men hold ; namely, That the matter of the Church is a Society or Fellowship of visible Saints, and this, according to the singular dexterity of this Antagonist, (who beats us still with our own Weapons) is found to be point blank against Infant-Baptism. But we shall clear this point in the next Chapter, under which it falls properly to be spoken of. The other Gentleman is Dr. Taylor: we have said enough of him before, how much he was for Infant-Baptism, notwithstanding he plays the Orator, and tells us he will act the part of an Anabaptist, and shew what may be said for them though they are in an Errour ; but let us hear what he says, for according to the *Author* he doth rarely accommodate that which he thinks is truth, when as it is only by bestowing a few complements upon an error ; we shall seldom meet with such a parcel of affected words, delivered in such a strain as did notably suit with the *Genius* of the times when he writ them ; that is, before the turn of times, when men were high flown, and above Ordinances. *The Baptism of Children* (saith he) *is an outward duty, a work of the Law, a Carnal Ordinance ; it makes us adhere to the Letter without regard to the Spirit, to be satisfied with shadows, to return to Bondage, to relinquish the mysteriousness, the substance, the spirituality of the Gospel, &c.* This is brave stuff indeed, high tawring language, I never met with the like, unless it were in Mr. Saltmarsh his shadows flying away, and beams of Glory. And is not the

Baptism of Believers think you bravely accommodated with these Rhetorical Flowers ? Is there one grain of Logick or Reason in all he saith ? And then at last the Doctor doth so well accommodate that which *H.D.* calls the truth, that he attempts to maintain it by two gross errors delivered in one breath ; for, saith he, if the Mystery goes not before the *Symbol*, yet it always accompanies it, but never follows it in order of time. But first I would fain know who told the Doctor that Grace always accompanies Baptisme ? (for that I take to be the plain English of Mystery and *Symbol* without the help of a Dictionary.) No doubt he learnt this good Doctrine from the Schoolmen, who maintain, that Baptism conferrs grace : We may know the mind of them all by that passage of Suarez, *Per Baptismum datur gratia, si aliquis est rectè dispositus ad effectum Baptismi consequendum, in instanti quo receperit Baptismum recipiet gratiam.* By Baptisme grace is given, if any man be rightly disposed to receive the effect of Baptisme, in the instant that he receives Baptism he shall receive grace. These men speak as if they were acquainted with the Cabinet Council of Heaven. They can tell (if you will believe them) the *Punctum temporis*, the very moment when the spirit will breathe, and quicken a soul. And then again the Doctor is as peremptory in that which follows — *Grace*, (saith he) *never follows Baptism*, which at first sound is enough to scare tender souls from meddling with it; for if the Doctor says



says true, you that are for Dipping upon the profession of Faith, look well to your selves: for, if you have not grace when you are baptized, you are never like to have it afterward; grace, saith he, never follows it, you are like to live and die graceless.

This we deny not but God may (if he please) make use of Baptism to confer grace; but look upon it as a Popish error, that grace is inseparably annexed to it, and a grosser one that Baptisme confers grace *ex opere operato*. The Ancients themselves as highly as they speak of it, did not hold that grace was an inseparable companion of it. *Austin lib. 4. contra Donatistas*, hath this saying — *Quid prodest Baptismum*, &c. What profits Baptism to them that receive it, unless they be inwardly changed? And yet though it may not profit at the present, yet it may for the future, and not only the *Adults*, but Infants too may receive good by it.

To conclude this, I shall oppose to what the Doctor speaks in derogation of Infant-Baptism, the judgement of a more Orthodox Divine, viz. Mr. Daniel Rogers, who speaks more warily thus — I see no cause to deny that even in, and at, and by the Act of Baptisme the Spirit may imprint grace on the soul of an Infant.



## CHAP. VI.

Containing his sixth Argument, That Believers Baptism is the only true Baptism, from the constitution of the Primitive Churches, which were not (saith he) formed of ignorant Babes, but professing men and women, with an answer thereunto.

**I**F we should contend in the dark, it is necessary we agree upon the terms. By [Constitution] must be meant the essential nature of the primitive Church, and in this I suppose we are one; and whereas he saith these Churches were not formed of ignorant Babes, that is, of those alone; for so we must understand him, in regard of the Antithesis which follows, viz. [but of Men and Women] it is very true, the primitive Churches were not of this make, that is, formed only of ignorant Babes; for if they had, they would have been but sorry Churches. But whatever sence his words may bear, we know his meaning is, that Children are not included as Church-Members in the Constitution of the New Testament-Churches, these being formed (as he imagines) altogether of professing men and women; which he attempts to prove by *Christs Commission, where Teaching goes before Baptizing: By the practice of the Apostles in planting Churches, and by the Dedications and Contents of the Epistles, &c.* To which I reply

1. That we must mind the *Author* with what is

is before said in the first chapter, namely, That the import of Christs Commission to his Apostles was, *de Ecclesia colligenda*, to direct them how, and in what manner they should gather Churches; they being at first sent out to preach only to such as were *Aliens* in respect of the New Administration: And we acknowledge all persons under such a Circumstance, are to be Taught before they are to be Baptized, or admitted into the Church. But in *Ecclesia collecta*, a Church actually gathered, wherein there are Infants, the Case alters; for such are to be esteemed as *Portions* of their Parents, as being one with them in a moral account, and belonging to the Church, of which their Parents are Members: And to avoid repetition, the same answer may serve for what is urged from the example and practice of the Apostles, in planting the New Testament Churches at *Jerusalem, Acts 2. 41. Samaria, Acts 8. 12. Caesarea, Acts 10. 47, 48. Philippi, Acts 16. 14.* and elsewhere. But I must follow him, having to deal with a sort of people, who take all of theirs, which is not particularly answered, for unanswerable.

By which Scriptures (saith he) it manifestly appears, that the New Testament Churches were formed only of Baptized Believers, wherein we neither find one ignorant Babe, &c.

But what demonstration doth he bring to make this good? The Argument (if he had us'd any) must have run in form thus, *viz.*

If we have no examples of any other that were Members of Churches, under the *NEW* Testament-

ment-Dispensation, but professing believers, then no others are to be accounted Church-Members but *such*: But we have no examples of any other, &c. Ergo.

The consequence of the Major proposition is unsound, and the Minor proposition is false.

1. The consequence is not sound; for, suppose it be granted under the Gospel, the Scripture makes no mention of any childrens being Church-Members: Yet to conclude from thence there were none, is no good argumentation. Because mention is made of the Apostles taking in professing men and women into the Church, *Act. 8. 12.* to argue thence that therefore the children of *such* belonged not to the Church, is childish arguing. But this is a more Masculine, or Logical way of argumentation, namely, The children of the faithful were Members of the Church before *Moses* time, before the law, and why not after *Moses*, now under the Gospel? God took them into his Covenant with their Parents, and for the space of 2000 years, from *Abraham* to *Christ*, they were Church-Members, and since *Christ* is come in the flesh, we find not this gracious Ordinance repealed, There is not the least hint of any such thing in the New Testament, therefore it is not repealed, and the children of Believers continue Members still.

2. The Minor also is false; for we have intimation given us, that the children of Believers are Church-Members, and the Apostle writes to them as *such*, as appears *Eph. 6. 1, 2, 3. Col. 3. 20.*

And to make this yet more evident, I shall  
pro-

produce an Argument or two. The first shall be that of Mr. Baxter, in his plain Scripture-proof of *Infant Church-Membership, and Baptism*, viz. If God have repealed the ordinance, and revoked this merciful gift of Infants Church-Membership, then it is either in mercy or in justice, either for their good, or for their hurt. But he hath neither repealed it in mercy for their good, nor in justice for their hurt, Therefore he hath not at all repealed it.

The sufficiency of the enumeration in the major Proposition, even Mr. *Tombs* himself could not deny in that famous dispute at *Kedderminster*; for it must needs be for the good or hurt of Infants that they are put out; and so must needs be in mercy, or justice; for God maketh not such great alterations in his Church and Laws to no end, and of no moment, but in meer indifferency.

The minor, Mr. *Baxter* proves in both parts:  
1. That God hath not repealed this to their hurt in justice; for, if God never revoke his Mercies, nor repeal his Ordinances in justice to the parties hurt, till they first break Covenant with him, and so procure it by their own desert; then he hath not in justice revoked his mercy, to the hurt of those that never broke Covenant with him. But it is certain God never revoketh a mercy in justice to the hurt of any that never broke Covenant with him: Therefore to such he hath not revoked it.

1. That Church-Membership is a mercy, and of the Covenant, is plain; *Deut.* 29. 10, 11, 12.

2, That God doth not in justice revoke such to

any, but Covenant-breakers, may be proved.

1. From the merciful nature, and constant dealing of God, who never casteth off those that cast not off him.
2. From his truth and faithfulness, for else we should make God the Covenant-breaker, and not man, which is horrid blasphemy.
3. His Immutability and Constancy, his gifts and calling being without repentance. Now this is also certain that many Jews did believe and not forsake the Covenant of God, even most of the Apostles themselves, and many thousands more: and how then can these or their Infants be put out of the Church in justice to their hurt, who did not first break Covenant with God.

Mr. *Tombs* was hard put to it, how to extricate himself from the difficulties of this Argument, although a man of great Dexterity, and a very *Oedipus* in the controversy, yet it is said he was near to a *ne plus ultra*, but at length took Sanctuary in this Answer; and mark it well, Reader, *viz.* [That the Ordinance was in mercy repealed for their good.] To which Mr. *Baxter* gives a neat reply — It can be no mercy, to take away a mercy, except it be to give a greater instead of it: But here is no greater mercy given to Infants instead of Church-membership: Therefore it can be no mercy to them that it is revoked.

Other Arguments besides this, that are invincible, may be drawn from that place, *Rom. 11. 17.* A Scripture, which I perceive was too hot for the *Authors* fingers to meddle with, and therefore he gives not one touch upon it, throughout all this Treatise of Baptism; whereas he  
 knows



knows very well, that this is the principal Text that gives clear evidence that Children are yet Church-members with their parents; and if they have a Church-relation, they must not be denyed Baptism: because the same thing which qualifies any persons for Church-membership, qualifies them also for Baptism. But to the Text before us.

There are three things which the words do plainly hold forth.

1. That though the Collective body of the Jews or the generality of that people were broken off from the Church through unbelief, yet all of them were not broken off; for it is said, [If some of them were broken off] not all of them: for as was said before, most of the Apostles and thousands of Jews believed.

2. The Believing Gentiles are ingrafted in their place — *ἐν αὐτοῖς*, in amongst them, so Grotius hath it, *positus es inter ramos illius arboris*, thou art set amongst the branches of the Tree, referring to those words, *if some be broken off*. implying that some remained still, and the believing Gentiles were inoculated amongst them, or *ἐν αὐτοῖς* according to Beza and Piscator, *pro ipsis*, instead of them, or in their place and room, *in ramorum defraكتورum locum*, into the place of the branches broken off.

3. The Jews shall be restored again to the Church at the latter end of the world, they shall be in *statu quo prius*, become the Church and people of God again, as formerly, but in a more glorious manner. From all which issueth three unanswerable Arguments for the Church-membership



bership of believers Infants still continued.

The first we have already insisted upon, namely, That the same Jewish children which were visibly of the Church immediately before their Parents became Christians at the first, continued to be so after. And the reason is, because they were not under the dis-churching Cause of as many of the Jews as were discharged,

*More of this may be seen in a late Book called A Perswasive to Peace and Unity among Christians. Sold at the Three Pigeons in Cornhil.*

and that was unbelief, of which they could not be guilty by any Act of their own, or of their Parents, as imputed to them. *Because of Unbelief*, saith S. Paul, they were broken off.

If it be said (saith the Author of that ingenious and pious piece, intituled *A Perswasive to Peace and Unity*) they were dis-church'd in the dissolution of the Jewish Church-State in general: it is but an evasion which will not help them: for the fore-cited Text is flatly against them. For all that *were* not broken off by unbelief, did continue unbroken off; that is, they still kept their place and standing in the Church of God. And therefore to assign any other cause of dis-churching any, than the Scripture hath assigned; or at least, any other without this here assigned, and determined by the Apostle, is too great presumption, and such as will not satisfy an impartial mind; and, as Mr. Baxter enforceth the Argument very strongly, They who kept their Station, kept also their priviledges for themselves, and their children, if they were not broken off, their children were not broken off; for,

for, as the Infants came in with their Parents, so they are not cast out whilst their Parents continue, except when they are grown up they cast out themselves by their own personal unbelief. It is not to be conceived, that God should cast out the child that came in for his fathers sake, while the Parents remain in the same Church.

2. Those Jews who were broken off from the Church, their children also being before Members, were likewise broken off; therefore it follows, Believing Gentiles and their children are ingrafted in: for the ingrafting must be proportionable to the breaking off, they succeeding in the place of the former, must enjoy the privilege they lost,

3. If after the fulness of the Gentiles be come in, the Jews shall be grafted in again, not with a diminution, but addition to their glory, and one part of their glory was, that they and their seed were Gods visible Church, then so shall it be with them when they are called. This we have *ver. 26. All Israel shall be saved.* Which cannot be understood but from their broken off State, they shall be grafted into the Church again as before; for as Mr. Marshall notes in his *Defence of Infant Baptism*, pag. 134. At their first grafting in, they and their children were grafted in: at their casting out, they and their children were broken off; and when they shall be taken in again, they and their children shall be taken in. This Mr. Tombs himself grants, that the Jews and their seed were rejected together, yea, and that they shall be taken in together, pag. 66. of his answer.

Thus then we argue, if it must be so with them,

it

it must be so with believing Gentiles now, or else there will be a Schisme between Jew and Gentile in point of priviledges; else there will be too distinct estates in the Christian Churches; one of the Jews, holy Fathers and children; another of the Gentiles, who have only personal priviledges, none for their seed, which is an absurd conceit (as Mr. Gere speaks) and would set up or keep up a partition-wall still, contrary to that, Eph. 2. I shall say nothing of other absurdities, which are very numerous, which come from the denying the Church-Membership of the Infant seed of believers.

The Author adds; *It is incongruous to reason and sense to imagine, that little Children are any way concerned as Church Members, either in the Dedications of the Epistles sent to the Churches, or the Epistles themselves, for they were dedicated to those who were called to be Saints, &c.*

I answer, First, that this is a meer *Paralogism*; for what if we confess the Apostle directed his Epistles to such as were profess Believers and Saints by calling, were none other but those, or such like them, concern'd in the Epistles? What shall we think of carnal persons and unbelievers, are they unconcerned in them? This minds me with a passage in Mr. *Panl's* serious Reflections, such another rigid *Antipedobaptist* as our *Antagonist*. He tells us pag. 9. That the Epistles were writ to particular Churches, and that it will be difficult to prove they were also directed to particular Saints; but saith *Bunian*, a more moderate man (although an *Antipedobaptist*) If this be true, there is vertue indeed, and more then e-

ver I dreamed of in partaking of Water-Baptisme. For if that shall take away the Epistles, and consequently the whole Bible, from all that are not Baptized (he means, after their mode of dipping, being grown Christians) then are the other Churches and also particular Saints in a very deplorable condition. Would to God (saith he of his Brethren) they had learnt more modesty then thus to take from all others, and appropriate to themselves, and that for observing a circumstance, &c. But he better instructs Mr. Paul, and turns him to St. Paul, Rom. 16. 5. and to the first Epistle written to *Corinth*, and shews that the first Epistle of *John* was wrote to some who at that time were out of Fellowship, that they might have fellowship with the Church, *Job. 1. 1, 2, 3, 4.*

*Nè autem existimant Corinthii, hanc Epistolam, ita ipsis propriam esse, ut ad alios non pertineat; addit, Cum omnibus qui invocant nomen Domini nostri Jesu Christi in quovis loco tum ipsorum tum vestri. Piscator in locum.*

Secondly, we grant the Epistles were directed (some of them) to professing Believers joyn'd in Fellowship, *directly and immediately*, and to their children (if they had any) and the children of all Believers in succeeding ages, *remotely*; and the contents of the Epistles concern both the Parents at present, and the children when come to years of discretion. A Father that hath several children, some grown up to understanding, others Minors or Babes, may direct a Book or Epistle to them all. Whatsoever was writ, was written as much for our instruction as the Primitive Christians. We know *Moses* and the

the Prophets directed what they writ to the Church under that Administration, whereof their Children were a part, and yet they were ignorant Babes, and could not understand any thing or perform any duties. But let it be considered, that though they understood nothing of those divine Exhortations, yet being within Gods Nursery and School, they were in a nearer capacity to be taught their duty, than *Aliens*; and their Parents were injoynd to teach them the Ordinances of God, and God gave this Testimony concerning *Abraham*, that he knew he would teach his children: and in the New Testament it was the commendation of *Lois*, that she had instructed *Timothy* ἀπὸ βρέφους, *ab Infantia*, when he was an Infant or little Child.

3. Whereas the Epistles are inscribed with those Titles [*To the Saints, Saints by calling, sanctified in Christ Jesus, chosen, adopted*] which cannot (saith our *Author*) be spoken of Infants. To this it may be thus replied,

1. Some of those titles may be predicated of children, some not.

2. The *Apostle* calls the Churches *Saints*, either as looking upon them all as such. *i. e.* truly regenerate; for this is the *famosus significatum* of the word *Saint*: but this could not be, for he pointed at some that were sad Saints in the Church of *Corinth* and *Galatia*, or else he calls them Saints Synchdochically, because he judged



ged the most of them to be such, and so the whole Communion were judged Saints *à Potiori*, from the better part.

3. He calls them Saints by calling, *i. e.* by the preaching of the word, and so we acknowledge Infants are not, and yet the same *Apostle* calls the Infants of Believers *Saints*. 1. Cor. 7. 14. *Else were your Children unclean, but now ἁγία ὄντες* they are *Saints*, or *holy*: and 'tis the same word the *Apostle* useth in his inscriptions of the Epistles to the Churches [τοῖς ἁγίοις] [to the Saints:] and being he maketh use of the same word applying it to the children of believers, it hints thus much to us, that in *Saint Paul's* account (who was guided by the Spirit of God in what he speaks) the Infant seed of Believers are as much Saints as any who are such by calling. Nor are they only foederally holy, but they may be also inherently sanctified, saith Mr. *Tombs* in his *Examen*. They may receive the new birth, and we say more, they must receive it, if saved, *Job*. 3. 5. It is much controverted concerning the Text, whether it intends grown persons, or any persons of whatsoever age or sex; but the Original, if heeded, would put an end to it. *ἐὰν μὴ τις*, *Except one be born*, including all ages, all sexes. Children are so polluted in their first birth, that they can never get to Heaven by that, and therefore what the first birth cannot, a second must, saith Dr. *Taylor*. And if it be objected, that to the new birth is required dispositions of our own, which are to be wrought by,

and



and in them that have the use of Reason : besides that this (as the Learned Doctor speaks) is wholly against the *Analogy* of a *New-birth*, in which the person to be born is wholly passive, and hath put into him the Principle that in time will produce its proper Actions. It is certain that they *can receive* the new birth, and are capable of it. The effect of it is salvation, if infants can receive this effect, then also the new-birth, without which they cannot receive the effect; and he illustrates the point by a Similitude thus.

As the reasonable soul and all its faculties are in children, *Will* and *Understanding*, *Passions* and *Powers* of *Attraction* and *Propulsion*, yet these faculties do not operate, or come abroad, till time and art, observation and experience have drawn them forth into action. So may the spirit of grace, the principle of Christian life be infused, and yet lie without action, till in its own day it is drawn forth — and then he goes on — Who is he that understands the *Spirit* so well as to know how or when it is infused, and how it operates in all its periods, and what it is in its Being and proper Nature, or how, or to what purpose God in all varieties does dispense it?

Then again, if Nature, saith he, hath in Infants an *evil principle*, which operates when the child can choose, but is all the while within the soul; Why cannot Infants have a good principle

ciple through *Grace*, though it works not till its own season, as well as an evill principle?

4. Though Infants are incapable of performing such duties as are incumbent upon professing men and women, yet this hinders not but that they may be Church-Members. Pray tell us what duties could those Israelitish Babes perform, who notwithstanding their incapacity, were, as is before, Members of the Church with their Parents. And though they answer not all the Characters *Christ* gives his Adult Disciples (which the Author objects against them) yet they are capable of union to the Church, and Fellowship in the priviledges thereof. They are capable of her prayers and other pious offices, and for whom the Church hath a more special care and obligation of tenderness for their souls, than for others that are *Without*; and why should this seem strange? since they are Members of the Common-wealth, and of the family, and are capable of union with both estates, and the priviledges thereof, and yet cannot perform obedience to the State and Orders of either. In like sort, Infants are admitted Tenants, but the Fealty or Homage is respited till they are of age.

5. Lastly, *Christ* himself (as Mr. Baxter notes) was head of the Church, according to his humane nature in his infancy, and this proves that the nonage of Infants makes them

not incapable of being Members. And let any judge whether it be his will that no Infants should be Members. For my part, saith he, when I consider that Infant State of *Christ* our head, and the honour done to him therein, it strongly perswades me that they know not his will, who say they will not have Infants to be visible Members.

He farther Objects the Church of England, who in their 19th. Article do acknowledge that the visible Church is a number of Christians by profession.

This is down right Mr. Tombs's Examen, part. 3. pag. 41. only Tombs hath more charity for the Infants of Believers, though not without some contradiction. For he there acknowledgeth that *in facie Ecclesie visibilis*; Infants of believers are to be accounted Gods; to belong to his Family and Church, and not the Devils; And what do any of us say more? But mark Reader how Mr. Tombs doth esteem them such; why, saith he, it is so, as being in a near possibility of being Members of the Church of God, by an act of opinion grounded on probable hopes for the future. But to make them actual members of the visible Church is to overthrow the definitions of the visible Church, that Protestant writers give, particularly the Church of England, Art. 19. To which Mr. Marshall answers; It overthrows it not at all, for they all include the Infants of such Professors; as Infants Male and Female

too (least you say that Circumcision made them Members:) I add also saith he, Baptisme now (as well as Circumcision of old) is a *real*, though *implicite* profession of the Christian Faith.

Next we have Dr. *Owen* (whom he cites no less than four times in what follows in this Chapter) whose judgement is sufficiently known to be against our Opposites. And notwithstanding the misinterpretation the *Author* puts upon some passages in the Doctors Catechisme, we have a particular account of his judgment in Print, in a Book called, *A Declaration of the Faith and Order owned and practised in the Congregational Churches agreed upon and consented unto by their Elders and Messengers in their meeting at the Savoy, Octob. 12. 1658.* where to my knowledge he was present, and the principal man of that Assembly, and concerning the point before us, we have it chap, 29. Art. 4. thus expressed, *viz. Not only those that do actually profess Faith in and obedience unto Christ, but also the Infants of one or both believing Parents are to be Baptized; and those only.* And in compliance herewith, we have the judgment of the *Synod of Elders Assembled at Boston in New-England*, appointed by the Court, 1662. who strongly maintain by several Arguments in that printed piece, *That the Infant Seed of Believers are Church-Members, and that being according to Scripture, Members of the visible Church, they are consequently the Subjects of Baptism.*

See also the *Presbyterian* judgement upon the point in the larger Catechisme of the Assembly of Divines. Baptisme, say they, is not to be administered to any that are out of the visible Church, and so strangers to the Covenant of promise, till they profess their Faith in Christ, and obedience to him. But Infants descending from Parents, either both or but one of them professing Faith in Christ and obedience to him, are in that respect within the Covenant, and to be Baptized. We see here who they take to be of the visible Church, and within the Covenant, and to be baptized.

As for the Authority of particular Authors we have them on our side in great abundance. *Piscator* hath it thus on the 28. of *Matthem* ; *Porro ad Ecclesiam pertinent non solum adulti, fidem profitentes, sed etiam ipsorum liberi* ; Not only grown persons who profess the Faith appertain to the Church, but also their Infants.

*Theodore Beza* in his *Absters*, *Cat. Heshnii* pag. 333. hath this passage — *Meritò arbitramur Infantes fidelium in peculio domini censeri* ; We rightly judge the Infants of the faithful to be of the Lords Flock ; and he speaks of them there before Baptisme. And in our Margent Bible we have this Note upon the first of *Corinthians* 7. 14. They that are born of either of the Parents faithful, are also counted

And vindicated by Scripture, &c. 85  
counted Members of Christs Church, because of the  
Promise, Act. 2. 39.

Peter Martyr, *loc Commun. cl. 4. c. 8. p. 821, 823. Non excludimus eos [Infantes] ab Ecclesia, sed ut ejus partes amplectimur, &c.* We exclude not Infants from the Church, but imbrace them as parts.

John Calvin, (to whom we should have given precedency) upon Acts 22. 16. [*Eos qui fide in Ecclesiam Dei ingressi sunt videmus, cum sua sobole in Christi Membris, &c.*]

The Episcopal Divines fall in with the rest, I will name but one, *instar omnium*, and that is the famous Doctor Usher in his *Body of Divinity*, pag. 415. *The outward Elements* (saith he) are dispensed to all who make an outward profession of the Gospel; for Infants, their being born in the Church is instead of an outward profession, &c.

Lastly, the Author is at Mr. Baxter again, quoting something out of his tenth Argument to Mr. Blake, as if he had intended those words against Infants Church-Membership, when he clears himself so fully in the point, as when he stated the Thesis in the said Book of Disputations, and hath written particularly a large piece whose Title is *Plain Scripture-proof of Infants Church-Membership and Baptism*, 2



To conclude this, I cannot but pity the *Author*, because of that self-conceited scornful Genius that appears in what follows, altogether unbecoming a Christian; and I think all modest and sober spirits, cannot but be extremely scandalized to see a man (pretending to be for the truth of Christ) so proudly to trample upon all that differ from him. Surely he must needs be furnished with more than an ordinary measure of self-conceit, that doth so Magisterially condemn not only the *Ancients*, but those of the *Protestant* Reformation of latter days, sparing none, neither *Prelate*, *Presbyter*, nor *Independent*. Have patience Reader, and thou shalt hear a little of it.

*How childishly ridiculous it was in those first Inventors of Baptism, for six hundred years, &c.*

Have a care Sir, since you swell at this rate, least you burst. *Austin* tells you *Ecclesia semper habuit semper tenuit, The Church always had it, always held Infant Baptisme*. And *Doctor Taylor*, a person whom you seem to honour much, says there is no Record extant of any Church in the World, that from the Apostles days inclusively to this very day, ever refused to baptize children, excepting of late amongst your selves.

*So well to observe the Order, [viz. first to Baptize, and then to Communicate] and yet so miserably to miss it in the Subjects, applying the Spiritual Ordinances to ignorant Babes.*

This of the six hundred years giving the Communion to Infants, he hath taken from Master *Tombes* his sixth Argument against Infant-Baptisme, Exercitation, pag. 29. for there it is, and *Tombes* as is conceived took it up from *Maldonate* the Jesuite, who reports that the giving of the Communion to Infants continued six hundred years in the Church. But Master *Geres* well observes, that is not, nor ought to be taken of the first six hundred years, for it appears, by *Maldonate's* expression, calling it *Sententiam*, the opinion of *Augustin*, and Pope *Innocent*, that it had, if not its rise, yet its force to become common from them. Not only Protestants but Papists themselves condemn that of communicating Infants

as an error, yea (as I remember) the Council of *Trent* it self. And yet Doctor *Taylor* doth profess in his discourse of Baptizing the Infants of Believers ; That, *page* 59. certainly there is infinitely more reason why Infants may be communicated then why they may not be Baptized.

The Protestant Reformers are more blind, and do worse in his opinion then those who gave Infants the Lords Supper -----

*And how much worse, saith he, in the Protestant Reformers, that so lamentably miss it, both in the due Order and right Subjects also, which the Prelate and Presbyter doe in admitting children to Baptism and Membership, but not to the Supper ?*

A little more modesty would do the Author no hurt, and let him know, that neither their Baptism or Church-Membership, are inconsistent with the Word, but so is Infant-Com-  
munion

munion, not only because God requires a particular qualification to the Ordinance which Infants are not capable of, namely, the exercise of actual grace in *examination, discerning the Lords Body, and remembering the death of Christ*; but because they are not capable in any certain way of the Elements used in that Sacrament, as to take and eat the Bread, and drink Wine.

Lastly, this *Hagio-Mastix* lasheth the *Independents*, which do worse than all the rest, and doth more grossly erre in point of Order, in admitting them to Baptism, but neither to Membership nor the Supper.

But I find the Proverb is true, *Bernardus non videt omnia*, even that great Doctor called Saint *Bernard*, is ignorant of some things.

Wherefore I crave leave of the *Author* to tell him he is ignorant of the grounds or principles by which the *Independents* walk. And for his  
better

better information I refer him to Doctor *Nathaniel Holmes* his Answer to Mr. *Tombes* his *Exercitation* and *Examen*, where he shall find the Independents Judgment jump with Master *Jesseys*, in his discourse upon *Romans* 14. 1. you have it reprinted at the end of Master *Bunians* last piece in answer to a Book entituled, *Some serious Reflections on that part of Master Bunyans Confession of Faith, touching Church-Communion with unbaptized Believers.*

Consider saith Master *Jessey*, whether such a practice hath a command, or example, that persons must be joyned into Church-Fellowship by Water-Baptism; For *John* Baptized many, yet he did not Baptize some into one Church and some into another, nor all into one [particular] Church. And then afterward into what Church did *Philip* Baptize the *Eunuch*, or the *Apostle*, the *Jaylor* and his house? This he speaks in opposition to those who hold that a particular Church is constituted

tuted by Baptism, and formally united as Master K. did many years since in his answer to Doctor B. and is no changeling, as appears by his Epistle to Master *Pauls sorry Reflections*, lately Printed. So Master *Tombes* of old in his sixth Argument, *Exercitat.* where he inveighs against the Independents, as the Author doth here ; and saith, *That by Baptism a person is exhibited a Member of Christ and that Church.* To which Doctor *Holmes* an Independent Pastor makes this reply, — viz. But what Church doth Master *Tombes* mean ? If he means of the Universal Church I yield, that he is exhibited a visible Christian. But if he means a Member of any particular rightly constituted Church, according to the platform of those in the *New Testament* and ancient antiquity, I altogether deny it, for these reasons.

1. Those Baptized, *Matthew* 3. were in no particular Christian Church, there being none gathered



ed till a good while after that *Christ* had given the Holy Spirit to the Disciples.

2. *Cornelius* his, and the *Jaylors* Families, after the gathering of Churches were not by that numbered to any particular Churches, or thereby made particular Churches that we read. Now that which exists afore, or after a thing without that thing, cannot be the form of that thing.

3. That which is common cannot be proper and peculiar: But Baptism is common, to make men only visible Christians in General; Therefore it is not proper and peculiar to make them of this or that particular Church, And then he farther adds, therefore though Godly men or Infants have been Baptized, yet the Churches think according to Scripture, there must be somewhat more expressed to make such to own this or that Preaching Officer, to be their Pastor or Teacher, *Whom they must obey in the*

And vindicated by Scripture, &c. 93

the Lord, and have in singular respect for the works sake, Heb. 13. And to cause the Minister to own them as his Flock, Acts 20. if he mean not to take upon him a power Apostolical for Latitude, to ex-

tend to all Baptized ones. So page 193. The same Author saith, several

Doctor *Homes's*  
answer to Ma-  
ster *Tombes*.

Churches of us do hold, that we may Baptize them [the Infants of the Godly] though neither of their Parents be of our particular Churches, *Baptism being* but as we conceive an Admission into the Universal visible Church. We shall add for a conclusion, That as Baptism is no actual admission into the Communion of a particular Church, as before appears in the examples of the *Eunuch*, *Corne- lius*, &c. who were Baptized without any relation to a particular Church.

2. It is into *Christ*, and so into the priviledges of the Body of *Christ* in general. No mention being made in Baptism of any restraint to this or that particular Church. 3. One act of

of Communion in the Lords Supper, doth not state a person admitted as a Member of that particular Church ; no more doth Baptism, which is but one act of Communion.

4. By Baptism a person being exhibited a Member of Christ, and of the Church in general, and so consequently to all the priviledges of Christ, whereof Church-Communion is one : it follows that when a Child is Baptized, he is thereby acknowledged or declared to have a right to Church-Communion in particular, [that is, in breaking bread with a particular Church] when he becomes capable thereof. For, *Omne Univer-sale continet particulare, Every general includes all the particulars.* Nor can any particular Church deny it, when such a one actually desires admittance into her, and undertakes to walk in it in performance of all duties, as a Member thereof, provided he be free from scandal, and visible crimes committed since his Baptism to the time of his desired admittance : for what-  
foever

And vindicated by Scripture, &c. 95

soever may be just ground to cast out  
of Church-Fellowship and Communi-  
on, is also sufficient to keep him out  
that was never in.

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CHAP. VII.

The *Authors* Quotations out of the Magdeburgensian History corrected and rectified, wherein is farther shewn his Prævarication, in relating some things partially, others falsely, and for the most part contrary to the intention of the Writers.

**H**E begins thus; *The Magdeburgensians in their Excellent History, do tell us, that as to the Business of Baptism in the first Century, they find only the Adult or Aged whether Jews or Gentiles that were Baptized, and give instances in the 2d, 8th, 10th, 16th, 19th, Chapters of the Acts, and have no Examples of Infants being Baptized. Cent. 1. Lib. 2. Pag. 496.*

At first In examining this Century, I find *Lib. 2. Chap. 4. Pag. 354.* that touching Baptism they say, that as Christ commanded Infants to come unto him, so the Apostles afterward did not exclude them from Baptism: and truly since Baptism is compared by *Paul*

*Ut Christus Infantes ad se venire iussit; ita nec Apostoli eis excluderunt a Baptismo & quidem dum Baptismus circumcisions æquiparatur Paulus, Colos. 2. aperte indicat, etiam*



*Infantes per Baptis-  
mum Ecclesia Dei  
esse inferendos sicut  
in veteri Testamen-  
to Infantes circum-  
cisi oportebat, ut in  
Dei fadere essent.*

Cent. 1 L. 2. C. 4.

P. 354.

*Baptizatos esse  
adultos, cum Jude-  
os tum Gentes, Ex-  
empla probant.*

*Infantibus Bap-  
tizatis Exempla  
quidem annotata  
non leguntur, sed  
Origenes, & Cypri-  
anus, & alii Patres  
autores sunt Aposto-  
lorum etiam tempo-  
re Infantes Bap-  
tizatos esse, Cen. 1.  
L. 2. C. 9. P. 496.*

to Circumcision, Col. 2. it plainly shews that Infants are to be admitted to the Church by Baptism, as in the Old Testament they were by Circumcision.

2 In Century the first Lib. 2. Cap. 6. Pag. 496. which is the place the Author refers unto, they do not say, that the Apostles Baptized *only the Adult* or Aged, but only this; We have Examples of *Adult* persons both *Jews* and *Gentiles* that were Baptized. Farther they say concerning Infants; we have no particular notice given us, or Examples that they were Baptized; yet presently add, that *Origen* and *Cyprian* and others of the Fathers, that lived near the Apostles, do affirm that even in the Apostles times Infants were Baptized. But let it be supposed that they did not Baptize any Infant, yet it follows not that it is unlawful for us to Baptize them, because they did not; for (as *Dr. Taylor* says, whom the Author so much admires,) a *Negative Argument* as to matter of fact cannot conclude; and therefore supposing that it be not intimated that the Apostles did Baptize Infants, it follows not that they might not, or that the Church may not. The words and deeds of Christ are infinite; and the Acts of the Apostles we may suppose the same in their proportion: And therefore what

what they did not is no rule to us, unless they did it not because they were forbidden.

3. Moreover the *Magdeburgenses* speaking of the subject of Baptism, answer an Objection which might be made against Infant-Baptism, *Cent. 1. Lib. 1. Cap. 4. Pag. 154.* Whereas it is said they were Baptized in *Jordan* confessing their Sins, *Mat. 3.* and *Iohn* Preached the Baptism of Repentance, *Mark. 1.* and *Luk. 3.* therefore only they that repent are to be Baptized (which is the sum of all our adversaries can say ; ) To this Objection they thus reply; such Confession was necessary from those *Adult* Persons (being as before the first Subjects of the Ordinances.) And then they come to state the Question ; *An sine Infantes quoque Baptizandi,* are Infants also to be Baptized? Which they hold affirmatively, giving several Arguments for it, one of which is grounded upon *Matt. 19 viz.* They to whom the Promise of the Kingdom of Heaven doth belong, to them belongs the Ceremony or Seal of the Promise. And then they roundly tell us, that although the Apostles (before they were *rectius edocti*, better learned) would have kept Infants from Christs Benediction; yet being so severely rebuked by Christ, and guided or directed by his Spirit, they did (say they *sine dubio*) without all doubt Baptize them : informing us again, that the Fathers who lived near to the Apostles, do witness that the Practice of Infant-Baptism was derived from the Apostles, and transmitted to Posterity. *Cent. 1. Lib. 1. Cap. 4. Pag. 153.*

4. The *Author* fathers that upon the *Century-Writers*, which they speak not. They (saith he)

**Infant-Baptism Asserted.**

tell us, that the Custom of *Dipping* the whole Body in Water was changed into *Sprinkling* a little Water in the face, whereas there is not the least hint of this matter in this Century, nor the following; but they tell us that the word [*βαπτίζω*] signifies *abluo, luo, i. e. to Wash*, and that the Christian Baptism was taken *a judaica lotionē*, from the Jewish Baptism, of which the Apostle speaks Heb. 9, 10. *ἀνὰ ποταμὸν βαπτίζοντο, i. e. Divers Baptisms*, it is rendred *Washings*, and these Baptisms we know, were not *Dippings*. *Moses* in the Ceremonial Law did not prescribe different kind of *Dippings*, though he did several kind of *Washings*, or *Baptisms* as it is in the Original.

**CENT. II.**

**H**E saith, the *Magdeburgenses* tell us, that they find nothing in this Century different from the former, that is in reference to Baptism; And that they make mention of *Justin Martyr's* words, in his Apology to *Antoninus Pius* the Emperour, which are repeated as we have it translated by Mr. *Baxter* in his *Saints Rest*. The import of which is only to shew what order they took with *Pagans*, upon their conyersion to the Christian Faith, before they were admitted to the Sacraments. And although this be wide of the matter, and insignifiant to the Question under debate, which is about Baptizing the Infants of Believers, yet this will serve well enough to blind an ignorant Reader. And as it this were some great matter, he glories in it, and concludes with

And Indicated by Scripture, &c.

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with a jeer. They (saith he) that shall consider the manner that Christians, (he should have said Heathens) were admitted into the Churches in those dayes, can hardly, I presume pick out any good warranties for Infant Church-Membership or Baptism, out of the same; to which there needs no more to say, than this even just as much as he can pick out from thence against it. Nor do I see any reason he hath to pick a quarrel with our Practice, from any thing in that Fathers Apologie, who, (as Mr. Baxter notes) giveth such hints, by which his Judgment and the Practice of the Church in those days may be discerned to be for it, though we cannot expect that he should speak expressly to the point, both because he is brief, and treateth on other Theams, to which this did not belong, and because the Church then living among Heathens, had so much to do in converting and Baptizing the Aged, that they had little occasion to treat about Children; especially it being a point not controverted, but taken for granted by the Christians, who knew God's dealing with the Jewish Church, that Children were Members with the Converted Parents; especially when the very Gentiles Children were members before Christ: With more to this purpose. Plain Scripture-proof, Pag. 155.

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## CENT. III.

**I**N this Century (saith the Author) they tell us the Rites of Baptism in the Asiatick Churches continue the same as before, but concerning the African Churches they give some account of great Corruption, creeping into the Church, as to Subject, Time, Manner and Ceremonies. Cent. 3. Cap. 6. Pag. 123, 124, 125.

They do indeed charge this Age with corruption as to the Time and Manner of administering Baptism; but not a word in derogation of Infants being the Subject of it; and 'tis strange they should have reckoned that a corrupt innovation, which they had a little before so well maintained for a Truth. They tell us indeed that *Tertullian* in this Age, opposed himself to some that Asserted Infant-Baptism, affirming that the *Adult* were the only proper Subjects: But how weakly he doth it may be seen afterward, when we come to examine the witnesses, of which *Tertullian* is the *Van*; and as *Estius* and *Junius* conceive with others, the said Father intends only those Infants [*quorum Parentes*] whose Parents were Infidels, or if he meant the Children of Christians, he speaks nothing absolutely against their Baptizing: For his Words are [*Cunctatio utilior*] it is more profitable to defer their Baptism, as it was also best in his opinion for young men that were [*Innupti*] unmarried, so to do; and it was his advice

*Quin & innupti  
Baptismum procre-  
dinandum attesse,*



to young Widows to forbear Baptism, until the lust of concupiscence was quite extinguished. Is not this good Doctrine think you? yet this is the man (as the *Author* saith) who opposed Infant-Baptism, affirming that the *Adult* were the only proper Subjects; yet it seems not all they neither: for he advised all unmarried persons to delay Baptism, not sparing young-Maids, and that upon a very corrupt ground. What sport would my Antagonist have made with this man, and how much would he have disparaged him had we brought him in for a witness on our side. One would think the more temptation any state is Subject to, the more doth it stand in need of helps, especially such as lay engagements on us to holiness, and may be a means to convey it. But *Tertullian* was very corrupt and superstitious, and turned *Montanist*, when he wrote his Book of Baptism; and shews himself to be somewhat near the judgment of the *Clinici*, who, as Dr. *Hammond* notes, would not be Baptized till their *Death-Beds*; and the reason was, because being to be Baptized but *once*, and attributing so extreamly much to that Ceremony, and hoping so little for pardon of sin from any other instrument, they durst not be Baptized too early, lest they should sin again, and have no remedy. And the deferring *Baptism* till thirty or forty years old, was a spice of this fancy; but then they that did so, were the most impatient of any to miss *Baptism*, when they thought they were near their *last* and would let no Christian Infant die without that *Vind*; and so doing what they did upon a score



so contrary to the *Anabaptists*, it is strange it should be producible in favour of them, as he tells Dr. Taylor.

But to return to the *Magdeburgenses*, who do indeed inform us, that in this Age the Doctrine of Baptism began to be defiled with Ceremonies, without any reflection upon Infant-Baptism, and 'tis very well known that *Tertullian* himself was the man that introduced that filthy greasy one, of anointing the Baptized, which he borrowed from the *Montanists*. They also tell us that in this Age [*Baptismus Infantibus datur*] Infants were Baptized, and cite *Origen* in his 8th. Homily upon *Leviticus* affirming that Baptism is to be given to Infants, [*secundum Ecclesie Observantiam*] according to the custom of the Church; adding also another passage of his upon the 14th of *Luke*, to the same purpose. Cent. 3. Cap. 4. Pag. 57.

Cyprianus L. 4. Epist. 7. Recte disputat, Baptismum valere sive aqua perfundantur, sive totis immergantur qui Baptizantur.

Moreover they give us the Testimony of *Cyprian* in his 4th Book, and 7th Epistle, and approve his arguing, that Baptism is valid, whether it be by Immersion or Sprinkling, for these two Reasons:

First, Because they signify one and the same thing: *idem sit aspersio quod Lavacrum*. Sprinkling holding forth the Mystery, as well as Dipping according to that in *Ezek. 36*. I will Sprinkle you with Water.

Secondly, Because they that were sprinkled in their Beds, (as sick Persons were in those days) ought not to be rebaptized: It seems by the way Sprinkling is of ancient date. They tell us farther that

that Cyprian in his 3d Book, 8th Epistle, hath this Argument for Infant-Baptism, viz *Infantes Circumcidebantur, ergo Baptizandi*, Infants were Circumcised, therefore they may be Baptized. Cent. 3. Cap. 4. P. 57. Which passage may shame the Author and his party, who usually object that Tradition is the main Argument, which we take up in defect of others, to justify our Practice, and that this is all the ancient Fathers say for it, in want of Scripture-ground.

Lastly, The *Magdeburgenses* wonder at *Tertullian's* Simplicity, for he held (say they) *Miram Opinione*, a strange Opinion, that Children should not suddenly be Baptized; and then set down his reasons in opposition to those words,

*Matth. 19. Suffer little Children to come to me, and forbid them not. viz. Let them come (saith Tertullian) when they grow elder, when they learn, when they are taught, when they come; according to which Dotage the Disciples did wisely in forbidding Children to*

come, and Christ did weakly in rebuking them for so doing, and inviting them to come. What follows is fetcht from Mr. Baxter concerning *Origen* and *Cyprian*, that in the Primitive times none were Baptized without expresse covenanting, &c. is still meant of *Aliens*, so is that of *Origen's* being a Teacher of the Disciples at *Alexandria*, and others that succeeded him in that

work :

*Se nnt Tertullianus mirâ Opinione.*  
&c.

*Veniant dum Adoleſcunt veniant dum diſcunt, dum quo veniunt, docentur.*

*Fiant Chriſtiani cum Chriſtum meſſe potuerint. Quid feſtinat innocens ætas ad remiſſionem peccatorum. &c.*

work; so that to bring instances of this Nature is but trifling, and not to the question before us; yet we cannot but observe the Author's humor, who, when we quote any thing for Infants-Baptism out of the works of those Fathers, he brands it for spurious, but when he pleaseth to make use of any of their sayings, which he would have interpreted against the same, then they are authentique, and must pass for current.

## CENT. IV.

**HIS** discourse upon this *Century* is very injurious to the *Magdeburgenses*, who have not a word of very many things which he fathers on them; as

*First, That it was the universal Practice of this Age, to Baptize the Adult upon Profession of Faith, as if Infants had been excluded, for so we are to understand him, or else he speaks nothing: wherefore I desire the Reader to observe what the Century-Writers speak concerning the matter, and I shall give him a just account thereof.*

We have before shewn (say they) out of *Cyprian* and *Origen*, that Baptizing of Children was in use in the *African Churches*, and that the same continued in this Age is evident from the 124th Question of *Athanasius*. *Be- sides Nazianzen* (speaking of the Churches of *Asia*) saith, that Infants ought to be Baptized

*Infantum Baptis-  
mum in Ecclesiis  
Africanis in usu fu-  
isse supra ex Cypriano  
et Origene demon-  
stratum est, hoc vero  
seculo eundem du-  
rassè ex Athanasii  
questione 124. Con-  
stat.*

tized in case of danger of death, and the said Father also grounds it upon Circumcision; but if they were not in eminent danger of death, he

*De Asianis Ecclesiis Nazianzenus loquens Infantes Baptizandos esse ait.*

advised they should delay Baptism for three years or there-about, till they could be taught some of the Mysteries of Religion. We must look upon this (say the *Magdeburgenses*) as his peculiar Opinion. *Nazian. Orat. 3. in S. Lavacrum. Cent. 4. Cap. 6. Pag. 417.* And verily Nazianzen's delay for three years, that they may be taught Mysteries, is a weak conceit; for what can a Child be capable of at that Age? or if he be taught to say something, it is like that of a Parrot without understanding. But the same *Gregory Nazianzen* in his 40th Oration is

for Baptizing Children, not only in case of danger but absolutely. *Hast thou a Young-Child, — let it be Baptized from an Infant, let it be early Consecrated by, or to the Spirit.*

*Νήπιον ὅτι σοι; μιλαέτω καὶ ἐν ἡλικίᾳ, ὡς βρεφὸς ἀγαθήτω, ἐξ οὐ-  
χων καὶ ἐρωδή-  
τω πρὸ πνεύματι.*

Secondly, He puts a gross abuse upon the *Magdeburgenses*, in representing them to affirm that all the Eastern Churches did only Baptize the Adult, or Aged. We may judge what credit to give him by these following instances.

First, he perverts the saying of *Athanasius*, as if it were directed against Infant-Baptism, when meant only of Infidels, who according to Christ's Commission must first be taught, then Baptized.

*Atha-*

*Athanasius* was for Infant-Baptism and it was Pra-  
 cised in his days, as appears  
 by that passage of his to *Autio-*  
*chus* 114th Question: Where  
 he resolves a doubt that might

arise from the death of Infants, whether they go  
 to Heaven or no. *seeing, saith he, the*  
*Lord said, Suffer little Children to come to me, for*  
*of such is the Kingdom of Heaven:* And the Apo-  
 stle saith, *Now your Children are Holy, it is ma-*  
*nifest, that the Infants of Believers which are Bap-*  
*tized, do as unspeckled and faithful enter into the*  
*Kingdom.* Where mark again how unworthy  
*the pedobaptists* abuse the Fathers, in saying their  
 strongest Argument for Childrens Baptism is from  
 Tradition, which they fly to for want of Scrip-  
 ture.

Next he cites *Hilary*, and we are of his mind,  
 that confession and profession is requisite to pre-  
 ceede the Baptizing *Aliens*, but what is this to  
 exclude the Infants of Believers from that Ordina-  
 nance?

And whereas he saith the *Eastern Churches* did  
 only Baptize the *Adult*, this is abominably false.  
 His first instance is of a saying of *Basil contra Eu-*  
*nomium*; *Dile 3u* Must the Faithful be sealed  
 with Baptism—Faith must needs precede, and go  
 before. And in his *Exhortation to Baptism*, he  
 saith, that none were to be Baptized but the *Ca-*  
*techumens*, and those that were duly instructed  
 in the Faith.

Now this is sufficient to impose a fallacy upon  
 any Ordinary Reader, that hath no acquaint-  
 tance with that Father, and understands not in  
 what



what sense he speaks, who would not think that this Ancient Dr. was against Infant-Baptism, and that no such thing was owned in the Church in his days? Whereas the same Father, in the very next lines to what the Author hath above cited, speaks thus, *What* then say you of Infants, which neither know good, nor evil, may we Baptize them? Yea, (saith he) For so we are taught by the Circumcising of Children &c. Hence forward, have a care Reader, how you trust the Authors Quotations, for the palpable abuse done to this Father.

The next is *Nazianzen*, that the Baptized in his time used in the first place to confess their Sins; but I am before hand with them in respect of this Ancient Dr. of the Church, and love not to repeat. *Nazianzen* (saith he) advised that the Baptism of Infants be deferred, quoting it out of Dr. *Taylor's Liberty of Prophecy*. Besides what we have said of *Nazianzen's* judgment, that he dissuaded not Infant-Baptism as unlawful, but as conceiving delay for three or four Years more expedient; but if there were *Aliquid periculi*, any fear of death, then he allowed of it. I shall mind the Reader that when the Learned Dr. *Taylor* brought in *Nazianzen* against Infant-Baptism, he personated an *Anabaptist*; but in his latter discourse you have his judgment very fully for Infant-Baptism confuting his former piece; & particularly he quotes the following passage out of *Nazianzen*



*asked* for Infant-Baptism, viz. What wilt thou say of Children which neither are sensible of the loss nor the grace? shall we Baptize them? yes, by all means in case of urgent danger, for it is better to be Sanctified [*i.e.* Baptized] without their knowledg, than to dye without it; for so it happened to the Circumcised Babes of Israel &c. I conclude this with what *Vossius* saith of him in his *Thesis de Baptismo*—*non igitur Nazianzenus &c.* Nazianzen was not against Infant-Baptism.

After him comes *Ambrose*, who in his 3d Book *de Sacramentis*. Cap. 2. hath this saying, *That the Baptized did not only make confession of his Faith, but was to desire the same.*

I perceive he is still sick of the old disease, for that this Father speaks of the *Pagans*, in what order they were taken into the Church, and not in Opposition to the Baptizing Infants needs no other proof, than that he himself was for it. *Quia omnis etas peccato obnoxia, ideo omnis etas Sacramento idonea* (*i.e.*) Because every Age is Obnoxious to sin, therefore every Age is fit for the Sacrament.

There is one or two more, but I will leave them for we have enough of it.

After this small Shot, the Author lets fly *Cathons* and *Decrees of Councils*, for Baptizing such as were of years of discretion, and were able to rehearse the *Articles of the Creed*; as also we have an Enumeration of several persons born of Christian Parents, that were not Baptized till they were of Age and able to give account of their Faith.

To which I Reply, first Grant that some *Councils* were against Infant-Baptism (which we shall not yeild) yet if we must go by number of *Councils*, we shall carry it. He names three which he would have thought to be against Infant-Baptism, and I think I shall not exceed in saying we may name ten times three for it: and mark Reader, he takes the priviledge of citing *Councils*, but if we do it, they are slighted and condemned for Popish and Superstitious. 2. We conceive those *Councils* he names, had also respect to *Pagans* in their Decrees, and we have good reason for it: because the Canon of *Neocæsaria* speaks plainly of the Children of such Women as come out from amongst Infidels, being profelyted to the *Christian* Religion in their Pregnancy, as Mr. *Marshall* tells Mr. *Tombes*, when he Objected the same thing. The Author hath taken the whole Story out of him and all the rest upon the matter, which follows in this *Century* is fetcht from his *Exercitation and Examen* printed 27. years since, and Answered by that Reverend Divine Mr. *Steven Marshall*, in his Defence of Infant-Baptism. I would make a parallel betwixt the Author I have to deal with and *Tombes*, but that it would be tedious, wherefore instead of that I will transcribe the same things out of *Tombes*, which the Author hath brought again upon the Stage: If the Reader compare them he will find, never two Eggs more alike.

Mr. *Tombes* in his *Examen* Pag. 10. hath it thus: *Grotius* (saith he) in his *Annotation on Matt.*

19. 14. adds, That the Canon of the Synod of Neocaesaria held in the year 315. determines that a Woman with Child might be Baptized, because the Baptism reached not the fruit of her womb, because in the Confession made in Baptism each ones free choice is shewed. From which Canon Balsomoh and Zonaras do infer, that an Infant cannot be Baptized, because it hath no power to chuse the Confession of Divine Baptism. This is according to what we have in H. D. to a tittle: what impudence then is it to trouble us with this silly and ridiculous Story, when Mr. Marshal proved to Tomber that the inference brought from hence against the Baptism of Believers Children was altogether invalid. For the Canon there speaks of the Children of Women come out from among Infidels, and come over to the Christian Faith, during the time they were with Child. For Balsomoh saith, such Women as were with Child and come from the Infidels, and what is this to our Question? (saith Mr. Marshal) which is about Children born in the Church of believing Parents; and Balsomoh the Glossator distinguisheth of Children, some in the womb and some born, for the first (saith he) no man can undertake (he means in Baptism) and for the other, they answer by such as undertake for them: which words (as Mr. Marshal observes) are not mentioned by Mr. Tomber, (for he says no more than what he found in Grotius,) and for the partial relation, he is sharply rebuked for wronging the Truth, and labouring to deceive people, and yet the Author I conflict with persists in the same course.

Next

Next the *Author* speaks big words, telling us, That in farther Assurance and Confirmation of this great Truth, we have most remarkable Instances of several of the most Eminent persons of this Century; that were not Baptized till Aged, though the Offspring of Believing Parents, viz. Basil, Gregory, Nazianzen, Ambrose, Chrysostom, Austin, Constantine.

This also is Mr. Tombes again, *Examen* p. 9. And that People may not be startled with these great names, *Reply Tombes his Examen, P. 9.* and be made to think, that Childrens Baptism, was not practised in the Church in those days, wherein they lived, I shall acquaint the Reader out of Mr. *Marshall*, upon what grounds Christians heretofore deferred their Baptism; namely, sometimes they would do it in imitation of Christ who was not Baptized till about thirty years of Age. *Constantine* the Great put off his Baptism till he came to the River *Jordan*, in which Christ was Baptized, some deferred it, till they had contracted a great deal of sin, out of an erroneous conceit, that by Baptism it would be all washed away: Much more we have of this in *Marshall's Defence of Infant-Baptism*, Pag. 27.

Now for the Instances, I find *Tombes* begins with *Constantine*, and then comes on *Nazianzen*, but the *Author* here ends with *Constantine*. This argues nevertheless it was taken thence: I shall

trouble my self no further to seek after any other reason why the Baptism of these men was delayed than what Mr. Marshal gives *Tombs*.

For *Constantine* the Great (though the Son of *Helena*, who is reported to have been a zealous Christian) not Baptized till he was Aged: it doth not appear that his Mother was a Christian when he was born, and for his Father *Constantine*, every one knows he was none, though he favoured the Christians. Furthermore, Mr. Marshal conceives the reason why he received not Baptism in his Infancy was thus as follows; viz. *Constantine* his Father, albeit a man of a sweet temper, and tender of his Subjects: first out of the mildness of his nature favoured the Christians (seeing their unblameable Conversation and Faithfulness in all their employments) therefore he did not in a hostile way pursue their Religion, as other Emperours did: yea at length he grew to a good esteem of it, especially towards the end of his life: in this time his Son *Constantine* the Great, lived in *Dioclesian* his Court, from whence (his life being twice in danger) he suddenly escaping, came to his Father then sick, and presently upon his death was saluted Emperour. These things considered it is no marvel if he were not Baptized in his Infancy, when for ought we read neither of his Parents had then imbraced the Christian Religion: When he was returned at his Father's Death he was thirty years of Age, and whether ever his Father was Baptized, the Story is silent. Neither is *Helena* her affection to Religion



ligion in his Infancy related in the Story, though afterward it is often mentioned.

*Tombes.*

*Nazianzen* (saith *Tombes*, for we have to deal with him almost every where in *H. D.* his *Treatise*) was the Son of a Christian Bishop. But how doth that appear (saith *Mr. Marshall*)? there was a time when he was a *Heather*, whether he was Converted before his Son was born, is not expressed: whilst he was young he went with *Basil* to *Athens* to be bred in humane Literature, and from thence to *Antioch*, but not a word is mentioned of his being addicted to Christianity: Having spent thirty years in the Study of Humane Literature, he returns to his Father, and if his Parents were Christian when he was born, they shewed no good sign of it in sending him to *Athens* to be trained up among *Idolatrous Heathens*: so it is a question whether *Basil's* Father was a Christian when he sent him likewise to *Athens*, to be there bred in humane Literature, though afterward he became Bishop of *Nysen*.

*Tombes.*

Then for the Story of *Chrysostom*, 'tis verbatim out of *Tombes* his *Examen* pag. 9. who saith (out of *Grotius* upon *Mat. 19.*) That he was born of Christian Parents and educated by *Meletius* a Bishop, yet was he not Baptized till past 21 years of age.

Bb 2

It



It is well replied by *Marshal*, That this is taken up purely upon the credit of *Grotius*, who gives no account from whence he fetcheth the relation; which is the more to be suspected, because the *Magdeburgenses* speak not a word of it: And the *Ecclesiastical* Historians, that set forth the place of his Birth and Parentage, and likewise his Call to his *Ecclesiastical* Dignity, are silent in this, and give not the least hint of his *Religion* or *Baptism*. Others speaking of him and of his Parents, say they were both *Heathens*, and his Father dyed within a very short time of his birth. It appears (saith Mr. *Marshal*) from his own Writings, that when he was twenty years of Age his Mother was a Christian; but whether Father or Mother were so at his birth is uncertain; and not likely, because his Education in his younger-time was under *Libanius*, a great Enemy of the Christians; by which it appears, that it is falsely suggested, that he was Educated by *Meletius*.

Lastly for *Austin*, (for he is the last we will speak of, and we may judge of the rest by these) he was not Baptized saith *Tombes*, *Examen* Pag. 14. till about 30. though Educated as a Christian by his Mother *Monica* : To

which Mr. *Marshal* thus replies, viz. I will not take upon me to determine what the particular reason was of his not being Baptized in his Infancy, but from hence there is no cause to say that Children of Christians by profession in that Age were not Baptized in Infancy. For first it must be proved that *Austin's* Parents were Christians at his Birth, otherwise whatsoever is said of him, is not to the Question.

*Austin*

*Austin* himself tells us in his *Confessions*: That when he was [*Puer*] a Child, he was extream sick like to dye, and he and his Mother were both troubled for not being Baptized, and for his Father, he says at that time, he was an Infidel &c. But enough if not too much of this, they that would know the full Story of his Fathers Conversion, may find it in *Austin's Confessions Lib. 2. c. 6.* And *Austin* himself confesseth he put off his Baptism till about the 30th year of his Age, being poysoned with the *Manichean Heresie*, in which he continued nine years, *Confess. Lib. 3. c. 11.* and during which time he saith, he derided Baptism. Reader, I am not willing to make Ostentation of greater skill in History than I have, and therefore know I am beholding to Mr. *Marshal* who hath made these Relations ready to my hand.

After this we have a plausible Story of one *Walfridus Strabo* an Ecclesiastical Historian, and what is brought from him the Author borrows from his good friend Mr. *Tombes*: you shall have it in his very words, that you may know where the Author hath been fishing. *Tombes* in his *Exercitation* Printed 1646. Pag. 27.

hath it thus. The words of *Walfridus Strabo* who lived about the year 840. in his Book

*Tombes his Exercitation, Pag. 27.*

*De Rebus Ecclesiasticis Chap. 26.* are these: We are also to note, that in the first times the grace of Baptism was wont only to be given to them, who by integrity of body and mind were come to this, that they could know and understand what profit is to be obtained in Baptism, what is to be Confessed and Believed, what lastly is to be observed of them

that are born again in Christ, and confirms it by Austin's own Confession of himself, continuing a Catechumenus long before Baptized: but afterwards Christians understanding Original Sin, *perirent parvuli* [Tombs bath it in Latin, but the Author in English] and lest Children should perish without any means of Grace, had them Baptized by the Decree of the Council of Africa, and then adds how God-fathers and God-mothers were invented.

To this I Answer, That Strabo is condemned by many Learned men, for a false and heedless Writer, and they have shewn his errors in diverse things. Vossius chargeth him with no small faults in relating matters of Fact. As,

First, he said, Austin in his Confessions tells us, he continued a Catechumenus till he was 25 years old. [Tombs mentions not this as knowing Strabo was out in his reckoning:] Now Austin himself tells us in his Confessions, that he was not converted till about the 30th year of his Age; and after that continued a Catechized Person two years, and in the 34th year of his Age, he was Baptized at Milan by Ambrose.

Secondly, whereas he makes as if Infant-Baptism were an Innovation, & not in use in the first times, he goes about to prove it very simply, from Austin's being Baptized at full years: as if Austin's times had been the first times, whereas we have shewn before it was in practice many hundred years before he was born; and Austin himself (that lived many hundred years before Strabo was born), affirms, That the Church always had it; always held it. It was a solid Observation of Mr. Geree in his *Kindlicke pedobaptismi*, That if the Antiquity of Infant-

Infant-Baptism had been dubious amongst the Ancients, surely some of the Latin or Greek Churches that held the delay of Baptism more convenient, and perswaded it, would have been the more perswaded against the use of it, from its Novelty, and given at least some hint of that in their Arguings.

Thirdly, I observe a pittiful escape in *Walfridus Strabo*, who saith Infant-Baptism took its rise and foundation afterwards, when Christians came to understand Original Sin; and when was that I pray, doth he think never till *Austin's* days? I suppose Christians understood this as soon as ever Baptism was enjoyned; the Scripture is so express touching Original corruption: Nay the very Heathens by the light of Nature knew, that we were Originally depraved, although they could not tell which way it came about, as *Dupleſſis* largely shews in his *Verity of Christian Religion*. This also was shadowed forth to the Jews in Circumcision: *In sin was I conceived* saith *David*, &c. What a strange imagination then is it in this Writer, That the Baptism of Infants was an Invention found out in *Austin's* time, to wash away Original Sin, of which Christians till then had been ignorant! It is very true the Fathers were of opinion that it was of use for that, and that long before *Austin*. They knew Infants were defiled, although they had lived but one day upon Earth as *Origen* speaks, *Hom. 8. in Luk.* although *Origen* mistakes as to the manner how they came to be defiled. For this fancy of *Strabo*, minds me with another of *Origen's*, a little more extravagant, who thought Baptism served to wash

away those sins which the Soul was guilty of, whilst it was in some other Body (a Pythagorean fancy,) before it entered into the body of the Child; whence it appears that *Origen* was not for the Traduction of Original Sin from our Parents, but a patron of the *Pelagian* heresy, (afterward so called.)

*Fourthly*, *Strabo* is much out too about his *God-fathers* and *God-mothers*, which were in use in the Church many hundred years before *Austin* was born, even in the 3d Century in *Tertullian's* days and yet he tells us, they were first invented in *Austin's* days.

*Fifthly*; Lastly this *Strabo* doth at last kick down the good pail of Milk, which he before gave our Adversaries; for declaring his own Opinion upon the matter he saith, that it was a sign of the growth of Religion (after a diligent search) to take up the practice of Infant-Baptism, and amongst other Testimonies citeth the Fathers in general for it, in opposition to the prolonging of *Austin's* Baptism, till he was *Adult*: And concludes at last thus — *Wise Christians Baptized their Infants, being not as some heretical persons, opposing the Grace of God, and contend that Infants are not to be Baptized.*

Some others my Antagonist brings, and quotes Authors for persons not Baptized till grown up; which whether true or no, I shall not enquire nor undertake to determine of the reasons why their Baptism was delayed, which very likely may be the same with those before-mentioned, or other causes which shake not the Basis, upon which



and Warranted by Scripture, &c.

25

Infant-Baptism is settled, nor strike at the general Practice of the Church.

## C E N T. V.

**H**E tells us again, *That in this Age, Believers Baptism was Asserted, and the grounds thereof by many learned Writers :* and here take notice Reader how egregiously he Faulters, for he instanceth only in two, *Chrysostom and Austin :* the former saying, *That the time of Grace and Conversion was the only fit time for Baptism ; which was the season the three-thousand were Baptized in the 2d. of the Acts, and the five-thousand afterwards, Acts 4.*

The latter, that is *Austin*, in his Book *de fide & bonis Operibus*, Cap. 6. saith, *That none without due Examination, both as to Doctrine and Conversation ought to be admitted to Baptism.*

In these Quotations the Author seems to have forgotten himself ; for see what he says in his *Treatise* Pag. 121. there he gives an account of the Doctors of this Age [ *Cent. 5.* ] that approv'd Infant-Baptism, the first is *Chrysostom*, the words cited by him are these : *That Infants ought to be Baptized, as universally received by the Catholick-Church: And again. That which the Church throughout the World unanimously teacheth and praiseth about the Baptizing of Children, ought not carelessly to be slighted.* Magdeburg. Cent. 5. Pag. 375. Then he instanceth in *Austin*, who (saith he) was as a great Patron, so a great Defender of Infant-



Infant-Baptism, in his Contests both against the *Donatists* and the *Pelagians*, and the *Celestians*; and then sets down some passages out of his works for it: so that here we have these Fathers (according to the account he gives of them) diametrically opposite to themselves, and how shall we reconcile them? very easily, (even as we may do with the sayings of the rest;) for when they speak of the Baptizing persons after examination as to Doctrine and Conversation, they mean *Pagans*:

*The Fathers Reconciled.*

and when they Assert Infant-Baptism, it is in the behalf of the Children of Believers born in the Church. And just as the Author hath served these Fathers, so hath he constantly dealt with Mr. *Baxter*, in all the Quotations taken from him, concerning a profession of Faith which he maintained as necessary before Baptism, in his Disputation with Mr. *Blake*; although Mr. *Baxter* did so cautelously advertise the Reader, that a Profession which he so much insisted upon, was to be understood only in reference to *Adult* Persons; and that the dispute had no reference at all to the Children of visible Believers.

Let us now for a Conclusion of this Century, hear what the *Magdeburgenses* say, concerning this Age ——— *Baptisati sunt porro tum Adulti tum Infantes.* that is, both grown Persons and Infants were Baptized, Cent. 5. Cap. 6. Pag. 654.

*Ac Adultorum quidem fuit ex consuetudine, ut prius in Catecheseos parti-*

And they tell us how they dealt with the *Adult* in this Age; namely, First they were rightly and solidly instructed in the

the parts of the Catechism, and from hence they were named *Catechumenists*, of which we have such frequent mention in Ecclesiastical Writers.

*has recte & solide instituerentur, unde ipsis nomen Catechumenorum fuit.*

## C E N T. V I.

**I**N *this Age* (saith the Author) *The Adult upon Profession of Faith, were Baptized.* This is no news : and yet 'tis observable he gives no instance of any such that were Baptized ; which if he had, it had been nothing to the purpose ; unless he could have proved that in this Age the judgment of the Church had been against Infant-Baptism, which is quite otherwise : for the *Magdeburgenses* cite this saying of *Maxentius*, *Propterea recentes ab utero parvulos credimus Baptizari*, that is : We believe Infants newly born are to be Baptized. The Author is so streightned in this Century, that he knows not well what to say, at length he pitcheth upon a speech of *Gregory*, and would have that interpreted against us. *Gregory* saith, *Lib. 4. c. 26. That a Sermon was used to be preached to those that were to be Baptized to renounce the Poms &c.* This argues something, but it is only that our Antagonist is not yet recovered of his old disease. For this of *Gregory* is certainly meant of the method the Church then used in Baptizing the newly converted *Pagans* : for the *Magdeburgenses* signify in the same Century *Pag. 228.* how  
Grego-

Gregory was for Infant-Baptism, by the doubt which he resolved about *Abortives*. The question

*Nunquid Abortivi aeternam requies perfruuntur?*

there put is this, what becomes of *Abortives*, do they go to Heaven? they are not born again of Water &c. and so

have the guilt of Original Sin lying upon them, (this was the general opinion of those times, that Baptism took away Original Sin): now Gregory he answers it thus, *That the Faith alone of others, may be as helpful to them, as Water is to others.* Truly Gregory seems to be no very good Testimony, either for or against Infant-Baptism, only we have this advantage, that as to matter of fact it was in use in his days: 'tis strange the Author should pitch upon such a man for a Testimony, but any body will serve the turn, if any thing drops from his pen, that may be wrested against Infant-Baptism.

The *Magdeburgenses* taken notice of several unsound and ridiculous passages of Gregory; as particularly what he saith in *Cantica Canticorum*, viz. — *A peccatis omnibus in Baptismo abluimur*, that is, The guilt of all our Sins is washed away in Baptism; for certainly (saith he) *The Mare Rubrum*, the Red Sea, was a figure of Baptism: and as *Pharaoh* and his *Host* was drowned therein, so are all our sins drowned in Baptism. And 'tis a very sweet saying which the Author cites out of the same place, *Cent. 6. Pag. 226.* *That Baptism is the Divine Fountain. wherein the Faithful have the new Creature brought forth.* The Author helps him a little in the Translation, for it is *in novam Creaturam regeneramur*, are regenerated into

into a new Creature; and yet they were according to this nonsensical sentence the Faithful before they were new Creatures.

## CENT. VII.

**T**HE Author begins this Century with the Bracarens Council held in Spain, which decreed, That no Adult person but such who had been well instructed, and catechised, and duly examined should be Baptized. Cent. 7, Pag. 146.

At the reading of which I could not but smile; for it minded me with what I have heard related concerning a certain Thief, who having secretly gotten into a Room, and being by himself, was observed by one not far from him, how earnestly he looked about for something to fasten on, but finding nothing of worth, stoops down, and filled his Pockets with Rushes: the Observer coming in upon him unexpectedly, demanded, what he meant; why saith he, only to keep my hand in action. If the Author could have found that it had been decreed in that Council that none should be Baptized without being Catechised &c. this had been *ad rem*. No body denies but the Adult, or Persons grown up, ought to be duly examined before Baptism. The Magdeburgenses say, it was determined in this Council, that none should be admitted to Baptism (*ex Adultis*) of Persons grown up; where note, that this Decree hath nothing to do with Children: but is still to be understood of *Aliens*, newly come over to Christia-

Christianity; for it was decreed that for twenty days before Baptism, the *Catechumenists* should be convened before the Clergy, and learn the Creed. And after the *Magdeburgenses* have said this, they presently add — *Item in sexto Constantinop. C. 2 do.* it is ordained, that none shall be Baptized, unless he can say the Creed, and Lords-Prayer, (*Exceptis his, qui propter etatem loqui nondum possunt;*) except those who by reason of Age are not able to speak: See here again, Reader, what little integrity there is in this Authors Quotations.

He concludes this Century with the relation of one *Paulinus*, that Baptized in the River Trent here in England, a great number both of Men and Women at noon-days. Bede L. 2. c. 16. Cent. 7. p. 145.

This will be found as little to the purpose as the rest, for nothing can be hence inferred against the Baptism of Believers Children; for Bede himself tells us, that at that time the inhabitants of this Island were Pagans; for 'twas when Gregory sent *Austin* with forty others from Rome (whereof *Paulinus* was one) to preach the Gospel; & he saith it was when first of all a Christian Church was planted among the Britains, and before any Temples were erected, so that they were necessitated to Baptize in Rivers. The

*Sic in initio Ecclesia apud Britannos, ubi jam cito templa non poterunt extrui, passim ad Flumina turba baptizata est.*  
Bede L. 2. Ang. Hist. Cap. 14.

Author pretermits all this in silence; if our adversaries did or would but understand, the import of that distinction of *Ecclesia Constituenda & Eccle-*



*Ecclesia Constituta*, that is a Church to be *planted*, and a Church already *planted*, we should have no more trouble about this Controversy.

## CENT. VIII.

**H**E hath not yet done with venerable *Bede*; for he quotes other passages out of him, but I have no mind to repeat; only reader know, that *Bede* and we are of one mind about the order of Baptism, in reference to *Pagans*. Teaching before Baptism (saith he) is *rectissimus Ordo*, a most right Order, which is intended by him with respect to *Pagans*; for he declares himself for the Baptism of Believers Children, else what interpretation shall we put upon those words of his cited by the *Magdeburgenses*, Pag. 223, of this 8th Cent. namely, *Christi corpori per Baptismum tota Credentium Soboles adunatur*, By Baptism the whole Offspring of Believers are united to the body of Christ: & suppose *Bede* had been against Infant-Baptism, yet no body hath any great cause to glory in his Testimony, who in many things was very corrupt: and the *Magdeburgenses* also take notice of several gross passages of his about Baptism. Cent. 8. Pag. 221. As that in his comment upon the 14th *Exod.* Pag. 221. *Diabolus in Spirituali lavacro, id est, Baptismo, suffocatus est*. In Baptism the Devil is choaked, which is not likely unless also his head could be got under water, and kept there long enough; with much more such pittiful stuff there mentioned,



## CENT. IX.

**T**He *Magdeburgenses* acquaint us that in this Century the Baptism of Infants was Asserted, and grounded upon that Text *Matth. 19. Suffer little Children to come unto me, and forbid them not;* and they tell us of one *Hincmarus* a Bishop, how sharply he reprov'd one that was against it: for the Bishop said, that in denying it, he did that *Quod nullus unquam Christianorum facere ausus est;* Which no Christian ever durst to do. Cent. 9, cap. 4. pag. 140.

## CENT. X.

**U**nder this Century, in their 6th Chapter *Circa ritus Baptismi*, about the Rites of Baptism, they have this passage that in this Age *tam Infantes quam Adultos Baptizabant*, They Baptized both grown Persons and Infants. Cent. 10. pag. 293. *Patrini adhibiti* Besides, they give instances of *affirm sunt. Magd.* several Infants Baptized, and Cent. 10. p. 293. tell us, that God-fathers were in use in this Age, & that they strictly enjoyned, that they look to it, that the Children that were Baptized be instructed in the Christian Faith, when they come (*ad justam aetatem*) to ripeness of years, Cap. 6. pag. 292. yet is not the Author ashamed to insinuate as if they had been against Infant-Baptism, even in this Age also. For first, he brings in *Ausbertus* (the *Magdeburgenses* call him *Ausbertus*,) and what of him? why

Why he hath this expression ( which the Author quotes out of the *Magdeburgenses* ) namely, *That the Faithful are born, not of Blood, but of God; viz. of the Word of God preached, and of the Baptism of God duly administered, by which Sacraments God's Children are begotten, Cent. 10. pag. 189.* Good Doctrine indeed, and much to the purpose; Baptism is one of the Sacraments, and the Word preached another.

The next is *Smaragdus* on *Mat. 28.* *Ordo Baptizandi in* What, saith he? why first, *Men are to be taught;* (that is, *Heathens*) *afterward baptized;* That this is his meaning, take his own word for it, *pag. 188.*

where he thus expresseth himself, *Little Children are to be baptized, because it is said, Suffer little Children to come unto me, &c.*

Last of all the Author cites *Theophylact*, from the *Magdeburgenses*, and would fain have it also believed that he was against Infant-Baptism, because of that saying of his, *Who-soever is truly baptized, hath put on Christ, pag. 189.*

I cannot but think the Author doth wilfully mistake, and sets himself on purpose to blind the Reader; for he cannot but observe the *Magdeburgenses* quoting that passage of his, on the 15th of *Luke, Cent. 10. pag. 190.* where *Theophylact* lays down this Position, That an *Infidel* or *Pagan* must needs die in his sins; Why? because he hath not put off the old-man sacramentally; that is, *he hath not been baptized.* This Ancient Doctor speaks in that place only of such, and what is this to the Baptism of Believers Children?

## CENT. XI.

**H**ere *Anselm* is introduced by him, as if he were against us, because he saith *Believers are baptized into the Death of Christ, Cent. 10. pag. 186.* I perceive the Author's pulse begins now to beat very low: For the *Magdeburgenses* do in this Century bring in a passage most express for Infant-Baptism, in the Comment on the third of *Matthew, Octavus dies in quo Circumciditur Infans dies est Baptismatis, in quo Neophytus quisque exuitur labe primæ generationis.* The eighth day, in which the Infant was circumcised, is the day of Baptism. Also on *Rom. 6* *Anselm* bath

hath this saying; *Profecto & parvuli qui Baptizantur in Christo, &c.* pag. 260. They tell us farther, that in this Age they did baptize not only *Adult* persons, but such as were newly born, pag. 260. and also give instances of divers Children baptized in this Age, citing a passage out of *Meginhardus de fide*, That in this Age Sureties were in use, which answered for the Children.

## C. E N T. XII.

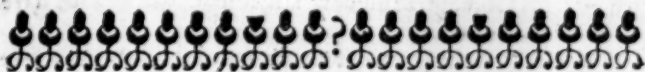
**R**upert, Lombard, Aquinas, and the rest of the Popish Schoolmen were zealous Asserters of Infant-Baptism; and whatever they speak of Confession or Profession, before it be administred, is meant, as before, of *Pagans*; and the *Magdeburgenses* cite divers passages of *Lombard*, how that Children, although they have no Faith of their own, may be baptized in the right of others Faith that present them to the Ordinance. *Johannes Boemus*, [the Author mistakes and calls him *Bohemius*] is indeed of *Strabo's* mind, and besides these two I may truly say, that from the beginning of the Centuries hitherto, this unfaithful man hath perverted the sayings of all the Authors which he hath quoted; and upon consideration of his carriage herein, I am confident of these two things:

*First*, That never did any Writer more prevaricate, and shew more falshood than he hath done.

*Secondly*, That he would certainly have forborn it, if he had thought any man would have been at the trouble to examine and search whether he spake truth or not.

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PART



## PART II.

We now come to the *Second Part* of his Treatise, which is to disprove *Infant-Baptism*, under this Head, *That the Baptizing of Infants is no Ordinance of Jesus Christ.*

### CHAP. I.

Containing his first Argument against *Infant-Baptism*, because there is no Scripture for it; which is in form as followeth.

*If (saith he) Infant-Baptism had been any Appointment or Ordinance of Jesus Christ, there would have been some Precept, Command or Example in Scripture to warrant the same; but inasmuch as the Scripture is so wholly silent, there being not one syllable to be found in all the New-Testament about any such Practice, it may well be concluded to be no Ordinance of Jesus Christ.*

**T**He Argument consisting of two Branches, must accordingly be answered in Parts. First then, to that which hath ever been objected by them, there is no Precept or Command; We answer:

**I.** A thing may be said to be commanded in Scripture two ways.

First, *Expressly*, or *Literally and Syllabically*, that is, *totidem verbis*, in so many plain terms or words. Thus we

acknowledg Infant-Baptism is not commanded ; it is nowhere said, Go, baptize Infants : if it had, there would have been no controverſie.

Secondly, A thing may be commanded in Scripture *Implicitly*, and by good conſequence ; and what is thus commanded, is as valid and obliging, as if it were in ſo many letters and ſyllables ; and thus we affirm Infant-Baptiſm is commanded. There are in Scripture clear Grounds and Principles. from whence by juſt and warrantable Conſequences it may be deducted, that the Children of Believers have right to Baptiſm ; for, if they belong to the Covenant, and are Holy, if they are Members of the viſible Church, &c. then they ought to be baptized. So then the Argument againſt our Practice drawn from a want of expreſs Precept, is built upon a falſe Hypotheſis ; That no direct Conſequences from Scripture are mandatory and obliging, contrary to the Judgment of all Orthodox Divines, and the Method of Chriſt and his Apoſtles in their Arguings. Chriſt proved the Reſurrection of the Body againſt the *Sadducees* not by any expreſs Text, but by Conſequence, *Mat. 22. 31, 32.* So *Paul* proved the Reſurrection of Chriſt by Conſequence, *Act. 13. 33, 34.*

2. There needed no expreſs Command in the New-Teſtament that Infants ſhould be ſigned and ſealed by Baptiſm, when the Covenant is not aboliſhed that took in the Seed with the Parent : as there needs no expreſs Command for the *Lord's-Day*, or *Fiſt-Day Sabbath* in the New-Teſtament, becauſe the fourth Commandment for ſubſtance is ſtill in force : So there needs no new Command for Baptizing the Infant-ſeed of Believers, becauſe the Command for ſealing ſuch, is for ſubſtance ſtill in force. It is alſo well noted by *Mr. Gerſe*, that there is a great difference between an Ordinance it ſelf, and ſome particular Circumſtance, or Subject to which that Ordinance is to be applied. As for the Ordinance it ſelf the ſetting up of Baptiſm as a Sacrament of the Goſpel-Covenant renewed by Chriſt, this requires expreſs warrant in the Word of God ; but when we have ſuch warrant for the Ordinance it ſelf, to whomſoever we find by grounds and principles in Scripture that it doth of right belong, there we may apply it, though we want expreſs Command for it, if we have none againſt it.

3. We farther add what is well argued by some Divines :

That if the Children of Believers have a right to be Baptized by the word of Promise, then they have a right to be Baptized by the word of Command ; but the

Children of Believers, have a right to be Baptized by the word of Promise : therefore they have a right to be Baptized by the word of Command. Now that Children have a right to be Baptized by the word of Promise, appears from *Act. 2. 39.* *For the Promise is made to you and to your Children, &c.* The exceptions which the *Antipadobaptists* make against this Text shall be removed in its proper place.

Now for the other Branch, there is no Example of Infants being baptized ; therefore it is no Ordinance of Christ.

The Consequence stands upon a lame Leg : for, as is before shewn, *a negative Argument in matters of Fact is not valid.* For Christ did many things that were not recorded, and so did the Apostles, whereof this was one for ought we know, the Baptizing Infants : and it is the more probable upon a twofold account ; First, because we find such frequent mention of their *Baptizing whole Families*, as *Stephanus* and his household, *Lydia* and her household, and divers others, as soon as we read of the head of the Family to believe, the whole household was baptized : As when *Abraham* believed, he and his whole Family were circumcised ; and so when the Head of a Family became a Profelyte, ordinarily *He* and *His* were Circumcised. Now in so many Families as were baptized, it cannot rationally be supposed that there were no Children, and if there were any, they were baptized ; for they are a part of the Family or Household. And secondly, Because we never read in Scripture of any Children of Believing Parents who were Baptized afterwards. Our Opposits will not believe the Apostles baptized Children, because we can give no particular instances of it ; but this *Negative Argument* may be thus retorted against themselves. The Children of Believing Parents were baptized in their Infancy, for they cannot find in Scripture, any of them that were baptized when they came to years



years of discretion, and not before. I urge not this as a concluding, though probable Argument, that in the *Apostle's* days Children were Baptized; however I am certain, that to say Infant-Baptism is no Ordinance of *Christ*, because we have no examples in the Scripture of any that were Baptized, is a pittiful Argument.

Next, saith he, *That there is neither Precept nor Example for any such thing, as Infant-Baptism in the Scripture, we have the ingenuous Confession of the parties themselves. The Magdeburgenses do say, That concerning the Baptizing the Adult both Jews and Gentiles, we have sufficient proof; but as to the Baptizing of Infants, they can meet with no Example in the Scriptures.*

Very good Sr. now you have learnt to set down things right, but why did you say in the 56 page of your Treatise referring to the same place Cent. 1. l. 2. pag. 496. That the *Magdeburgenses* as to the Subjects of Baptism tell us, that in this Age they only Baptized the Adult; was that *lapsus calami* or *mentis*? And do you not know that in the same place they tell us, notwithstanding particular instances cannot be found, (as all the *Pædobaptists* confess); yet 'tis evident from the Writings of the *Apostles*, that they did not exclude Infants from Baptism, and then bring Arguments for the lawfulness of it, as before?

For that of *Luther* in his Epistle of *Anabaptism*, I have not the Book by me to Examine it, yet I am sure by what the Author cites it hurts us not. *The Scriptures* (saith he) *do no where clearly*  
and

and plainly with these, or the like words say, Baptize your Children for they believe: and we must needs yield to those that drive us to the Letter.

This is still no more than what we all say: we all acknowledg it is no-where written, Children do believe (as *Lutherans* hold they do); and again we say as *Luther* did, it is no-where written clearly and plainly, with these words, Baptize your Children for they Believe. Nor have *Antipædobaptists* any command in so many words, Go and Baptize actual and visible Believers. If they say such were Baptized, we may reply with Mr. *Sydenham*, that is not to the purpose: for it is a verbal command, which they require to give warrant to an Ordinance, and for ought we can learn from *Christ's* Commission, *Matt.* 28. 19. Whosoever are taught (be the parties never so wicked) they must be Baptized (if they will) for there is no mention made of their entertainment of the Gospel.

Next he *Fathers* that upon *Erasmus*, which was never spoken by him in his Comment upon *Rom.* 6. Namely, *That Baptizing of infants was not in use in St. Paul's time.* There is no such word, I assure thee, Reader, there.

Again, in his 4th Book de *Ratione Concionandi*, he saith, *That they are not to be condemned that doubt whether Childrens Baptism were Ordained by the Apostles.*

But why, Sir, did you not speak out all? You know *Erasmus* his words are these: *Probabile est tingere Infantes institutum fuisse ab Apostolis, non damnaretur tamen qui de hoc dubitaret.* It is probable the Baptism of Infants was instituted by the Apostles

Apostles, nevertheless if one doubt thereof he should not be condemned. In this *Erasmus* speaks like an honest, moderat-Spirited man, that would not have weak Christians Anathematized (as the Papists use to do) for their dissent in Circumstantial and Disputable points.

*Calvin* in his 4th Book of *Institutes*, Chap. 16. confesseth, that it is no-where expressly mentioned by the Evangelists, that any one Child was by the Apostles Baptized: to the same purpose are *Staphilus*, *Melancthon*, *Zwinglius* quoted; to which I only say, That whereas they all tell us, there is no express Command or express Example, an Implicite one is sufficient; so that in this long train of Authors which our *Antagonist* quotes, he doth but *magno conatu nugas agere*, take a great deal of pains in trifling. But that which he cites from Mr. *Daniel Rogers* seems to have more weight, who in his Treatise about Baptism, Part 29. Confesseth himself to be unconvinced by demonstration of Scripture for it.

This is taken from Mr. *Tombe's* *Examen*, pag. 2. To which I answer, one man may be fully convinced by Scripture-demon-

stration, when another is not: but 'tis fit the Reader should know all that Mr. *Rogers* saith there upon the point; for it is unhandsome to bring in scraps out of Authors. He tells us, he no less doubts of the warrantableness of Infant-Baptism, than he doth of the Creed, saying that sundry learned men have undertaken to stop their Schismatical mouths that oppose it, and to answer their peevish Arguments; and though he saith his scope tends another way, yet gives his reasons for it.

1. Because

1. Because Circumcision was applyed to the Infants on the 8th day in the Old Testament,

2. There is no word in the New Testament to *infringe* the liberty of the Church in it: nor special reason why we should bereave her of it.

3. Sundry Scriptures afford friendly proofs by Consequence.

4. The holiness of the Child (External and Visible) is from their Parents, therefore the seed being holy, and belonging to the Covenant, the Lord graciously admits them to the Seal of it by Baptism.

Farther he brings a passage out of Mr. Baxter's plain Scripture-proof for Infants Church-membership and Baptism, Where he confesseth, pag. 3. *That Infant-Baptism is not plainly determined in Scripture.*

Hear what he saith Reader, and then judge what he gains from Mr. Baxter: all that he saith is as follows viz. The Scripture speaks fully of those particular controversies that were on foot in those times, but more sparingly of those, not then questioned, and then names divers questions, which the Scripture fully and plainly determines.

But (saith he) many others as difficult, which then were no Controversies, have no such determination: and yet [mark it] the Scripture is sufficient to direct for the determination of these too: if we have wisdom to discern the Scope of the Spirit, to apply general rules to particular cases: Such is the Case of Infant-Baptism, Afterward in the 9th page we have this, The grounds (saith he) upon which Infants are Baptized are very easy, and plain, though to many it be difficult

ed to discern how it is from those grounds inferred: and therefore though some few learned, and Godly and humble Men, do doubt of it, yet in the whole known Christian part of the World there is but few.

After this we have something brought out of Dr. Taylor's *Libi* of Propb p. 239. concerning Previous dispositions that are requisite to Baptism, of which Infants are not capable. But to prevent transcribing I refer the Reader to his latter Piece of the *Consideration of the Practice of the Church in Baptizing Infants*, where he himself confutes what he had said in his *Liberty of Propb.* you have it pag. 25, 26.

Here also we have a parcel of Authors introduced, who do all, *ore rotundo*, express fully their judgments: That nothing must be done in Gods Worship without Scripture-Warrant. Mr. Ball is one of them whose saying our Antagonist fetcheth out of Mr. Tombes *Exerc.* pag. 9. so it is also in his *Exam.* p. 2. joyned to that of Mr. Rogers before-mentioned. Mr. Balls words are, We must look to the Institution, and neither stretch it wider, nor draw it narrower than the Lord hath made it: For he is the Institutor of the Sacraments according to his own good pleasure; and it is our part to learn of him, both to whom, how, and for what end, the Sacraments are to be administered &c. But why doth he not set down all that Mr. Ball hath in that place—Circumcision, and Baptism (*sath be*) are both Sacraments of Divine Institution, and so they agree



agree in the substance of the thing signified, the persons to whom they are to be administered, and the order of Administration, if the right proportion be observed: as Circumcision sealed the entrance into Covenant, the Righteousness of Faith and Circumcision of the heart, so doth Baptism much more clearly. As *Abraham* and his Household, and the Infants of Believing-Jews, were to be Circumcised, so the Faithful their Families, and their Seed are to be Baptized.

At last he thinks to rout us quite with a saying of *Bellarmin*'s, whose very name gives us an Alarm and sounds *Bellum & Arma*, War & Arms. The *Anabaptists*, saith *Bellarmin*, call for plain Scripture-proof for the Baptizing of Infants, and their Argument from defect of Command or Example, have great force against the *Lutherans*, for as much as they use that Principle every where viz. That the Rite which is not in Scripture, having no Command or Example there, is to be rejected. Yet it is of no force against *Catholicks*, who conclude that *Apostolical* Tradition is of no less Authority with us, than the Scripture: but that this of Baptizing Infants is an *Apostolical* Tradition &c.

To which I Reply, that the Author might well have omitted this of *Bellarmin*, since it is but a cunning insinuation of that Jesuical Sophister, to set Protestants at greater distances amongst themselves, & to advance the esteem of their adored Tradition. And yet he himself speaking elsewhere of Infant-Baptism saith, *satis aperte, ex Scriptura colligitur*, &c. Infant-Baptism is plainly enough gathered out of Scripture.



## C H A P. II.

*The Historical Account which the Author gives of Infant-Baptism in its Rise and Establishment, Examined and Condemned.*

In this Chapter he presents us with the History of Infant-Baptism, and tells strange news, if you will credit him of its Original since the *Apostle's* days. Thus he begins:

1. *From the learned Authorities before given, we have gained thus much; that as there was no Precept in Scripture, for the Baptizing of Infants; so neither was there the least Practice to be found thereof in the Apostles days, as was so ingeniously before Confessed by the Magdeburgenses, Luther, Calvin, Erasmus, Rogers.*

1. **B**UT we have made it appear, Sr. that you reckon your gains too fast, and have much erred in casting up the Sum, as the Reader may find in the preceding Chapter. I question not if he be impartial he will conclude you have not gained a far-

farthing, but are rather a loser hitherto. For among all those Learned Authorities before given, there is no passage (although never so much strained) that saith any more than this: There is no *Express* precept in Scripture for the Baptizing of Infants, and this every Child knows, but in saying there is no *Express* one, they intimate thereby, there is an *Implicite* one. I love not to repeat, the Reader may, if he please, reflect upon what they say. And in asmuch as the point relates to matter of Fact, notwithstanding the confidence of the adverse party, unless they can produce one *Express* place of Scripture, where it is said, No Infant was Baptized, or some *Express* Command not to Baptize them, their calling for an *Express* Command, concludes nothing against our Practice.

2. Moreover we affirm against their Practice, that there is no *Express* Command in all the Book of God, to plunge persons Head and Ears under water: nor can they by any convincing Circumstance about the manner of Baptizing, make it appear (though thousands were Baptized in a day) that any one was so severely dealt with in the primitive times: we shall shew, when we come to it, that the word [*βαπτίζω*] among *Hebren* and *Ecclesiastical* Writers doth promiscuously signify to dip into, or wash with Water by pouring on of it; and in the Scripture it is more frequently taken for Washing, than dipping.

3. They have no *Express* Command or Example to Baptize, or plunge themselves as they do with their Cloaths on; which is rather a Baptizing Garments, than Bodies. Since they are so

much for Express Command and Example, let them first justify their own Practice by it, before they condemn us for want of it.

2. He tells us, That the approved Practice and known custom of the Primitive Church was to Baptize the Adult, as all Ages acknowledg, and only they, at least for the first, as is so fully attested by Eusebius, Beatus Rhenanus, Lud. Vives, Bullinger, Haimo, the Neocaesarian Council.

Look back Reader to that faithful Account I have given from the *Magdeburgensian Century-Writers*, and thou shalt be able to judg of the truth of what he speaks. I am necessitated to touch upon it again, what *Eusebius* speaks of *Origen* being a Teacher before Baptism, refers to the Pagans; what that Old Popish St. *Beatus Rhenanus* saith of the Ancient custom which was to Baptize those that were come to full growth, with the Bath of Regeneration, if it relates to *Heathens* it is no more to purpose than the former out of *Eusebius*; but if we are to understand him so, as if no Children were anciently admitted to Baptism, no, not those of Believers, then we plead an older custom, even as old as *Origen* and *Tertullian*, that Children were Baptized in the Church: and as Mr. *Calvin* hath it in his Instruction against the *Anabaptists*; The Holy Ordinance of Infant-Baptism hath been perpetually observed in the Christian Church, for there is no ancient Writer that doth not acknowledg its Original, even from the *Apostles*; which was

was the Reason why *Austin* hath that Expression concerning it, namely, *Ecclesia semper habuit, semper tenuit*. The Church always had it, always held it. And for *Lyd. Vives* his saying: That they Baptized the Adult in some Cities of Italy, his Testimony hath been always looked upon as very incompetent, because he was but of yester-day, and we have nothing but his bare word for it, and not to be compared with *Austin's*, a man of great integrity, and that lived above thousand years nearer the Apostles, who affirms it was not only Practised in his day, but before, and quotes Testimonies for it. Then for *Haim*, all that he saith upon *Matt. 28*, will not prejudice us; his words are, *Here is set down a rule how to Baptize; that is, that Teaching should go before Baptizing* &c. which we confess ought to be so, when we have to deal with Pagans, and he speaks of such. And as none of the Popish School-men are for the Authors turn, though we have many passages quoted out of them, to no other end but to blind the Reader, and make the Book swell; so I am mistaken if that which he quotes out of *Albertus Magnus* the Conjuror, be much for his turn; you have it in the 12th Cent. p. 85. of his Treatise. And lastly for the *Neocæsarian Council*, that business is of a very ridiculous nature, and impertinent to the question; for the matter under debate in that Council, was about a Woman that was pregnant, who being an Infidel came to be Baptized, and the Canon speaks of such a one, and

not of a Woman that was within the Church, & of a Child born of a believing Parent, as is fully shewn before in Cent. 4.

3. Whereas, he saith, not only the Children of Pagans were to be Instructed, and taught in the Faith, in order to Baptism; but the Children of Christians also: at those famous instances given from the 4th Century. We have shewn in our discourse upon that Century, the corrupt and silly grounds upon which they deferred Baptism, till they were grown up, in those days, and some of the instances there given had Parents that were Heathens, when they were born, and so continued till they were come to Maturity, and that was the reason they were Baptized, though 'tis true, their Parents were at last converted to the Christian Faith.

4. He farther saith, that as there was no Scripture-Authority for it, so no Human Authority, till above 400 years after Christ, though to justify that injunction, Apostolical-Tradition, to supply the want of Scripture-Institution, was pretended.

I may almost say truly of this *Quot dicta, tot maledicta*; so many words, so many foul reproaches, *Calumniare fortiter & aliquid adhibebit*, said Machiavel, and our Author follows the Rule exactly, he thinks he can never throw dirt enough upon Infant-Baptism, hoping some will at last stick. I shall Reply to this,

First, To say there is no Scripture-Authority for Infant-Baptism, and that Apostolical Tradition was on purpose brought in to supply the want of it, are presumptuous, weak, and false dictates! Since the same Men, viz. The Fathers, that call



it an *Apostolical* Tradition, do upon the matter all of them, plead for it upon *Scripture*-grounds as *Cyprian*, *Nazianzen*, *Chrysostom*, *Ambros*, *Epiphanius*, who argue for *Infant-Baptism*, because it came in the room of *Circumcision*, and from the right the *Infants* of the *Jews* had to *Circumcision*; and of latter days *Protestants* own nothing for truth that comes under the notion of *Apostolical*-Tradition, unless they see ground for it in *Scripture*; they are of *Rivets* mind, that Tradition is in most points uncertain; and therefore if we will be certain of a thing we must see the foot-steps of it in the word.

*Proinde necessario veniendum erat ad argumenta ex Scripturis: quæ si rem non evincant, frustra traditionem ad vocabimus Riv. Animad. in annot. Groii in Cassandrum. Art. 9. p. 71.*

And *Mr. Calvin* speaks to the same purpose in his *Instructions* against the *Anabaptists*. *Cæterum minime peto ut in eo probando nos Antiquitas ullo modo juvet &c.* I do not in the least desire to borrow help from *Antiquity* for the proof of this point, any whit farther than the judgment of the *Ancients* shall be found to be grounded on the *Word of God*. For I well know that as the custom of men, doth not give Authority to the *Sacrament*, so the use of the *Sacrament* cannot be said to be right, because regulated by *Custom*.

2. What though there was no *Human-Authority* for it till above 400 years after *Christ*, is this any Argument against it? The Author borrows this from *Dr. Taylors Lib. of Propb. p. 237.* for he learns how to speak from him; the *Dr.s* Words are — as there was no Command  
in



in Scripture to oblige Children to the suscepcion of it; so the necessity of *Pedobaptism* was not determined in the Church, till the Canon that was made in the *Milevisan Council*. This *Milevisan African Council* was *Ann. Ch. 418.* and belike the reason why it was not established sooner by Councils under an *Anathema*, was because it was rarely, if at all questioned or opposed till then, by any person of note, as to its lawfulness. Hear what *Dr. Hammond* says in answer to *Dr. Taylor*, about this matter: It being granted by the *Objecter*, saith he, that *Pedobaptism* was by Canon established in the *Milevisan African Council*, *Ann. Ch. 418.* yet, as long as it is also confessed, that it was practised in *Africa* before, there will be little concluded against us. For what stood by *Apostolical Practice* and known *Custom*, needed not to be prescribed by Canon, as that which prevails by force of a greater, need not be assisted by a weaker *Authority*. And indeed while the foot-steps of so *Authentique a Tradition* were so lively and no *Adversary*, or *Disputer* started up, no question or opposition yet made against a *Common usage*, 'twere ridiculous for Councils to convene, and fortify it by *Canons*: and so the only thing reasonably deducible from the lateness of those *Canons*, is, that all that while it was universally received without *Opposition*: I mean not, saith the *Dr.* that no *Infant*, or any *Christian* was unbaptized through the space of those first (4) *Centuries*, but that the extending of the *Institution* to *Infants*, was not Opposed in the Church till about *Pelagius's* days, whose opinion of *Original Sin* (utterly denying the guilt of it on *Adam's*

Adam's posterity) was such, as might consequently produce some change in his opinion of *Pedobaptism*: for in the 219 page he quotes out of the 5th Hom. of *Eusebius Emislenus*, de Pasch, a passage intimating that *Pelagius* himself asserted the Baptizing of Infants, though not *propter vitam*, for life, yet *propter regnum celorum* for the Kingdom of God (i. e.) entrance into the Church, as is conceived.

3. Whereas he saith *Apostolical Tradition was pretended*. Let not the Reader be afrighted with this word *Tradition*, or because *Origen*, and *Austin* calls it a Tradition of the Church; for when the Fathers so call it, they do not intend it in such a sence, as if the Church were the Author, but the Subject of it, *Magdeburg. Cent. 1. L. 2. Cap. 6. p. 496. Origines & Cyprianus & alii Patres Auctores sunt Apostolorum etiam tempore Infantis Baptizatos esse*—both *Origen* and *Cyprian* and other Fathers hold that Infants were Baptized in the Apostles days: and *Austin's* Rule is a reason for, it little less than a demonstration, *quod universa tenet Ecclesia &c.* that which is universally received and practised by the Church, and had not its first Institution from some Council, but hath been ever retained, may well be believed to be an *Apostolical Tradition*.

Moreover when the Fathers call this an *Apostolical Tradition* (as they do other Opinions) it is (as our Divines usually answer the *Papists*) in regard points of this nature are not expressly in *terminis* in the word, but may be fairly gathered thence by consequence. *Cheynit, Exam.*

August. contra  
Donat. L. 4. C. 24.

*Exam. Concil. Triden. par. 1. p. 68, 69.*  
 To the same purpose we have Dr. Field of the  
*Church Lib. 4. Cap. 20.* The 4th head of Tra-  
 dition is the continued Practice of such things as  
 are neither contained in Scripture Expressly, nor  
 the Examples of such Practice Expressly there de-  
 livered, Though the grounds, reasons, and causes of  
 the necessity of such practice, be there contained: of  
 this sort is the Baptism of Infants, which is there-  
 fore called a Tradition because it is not expressly de-  
 livered in Scripture, that the Apostles did Baptize  
 Infants &c. nor any Express Precept there found,  
 they should do so; yet is not this so received by bare &  
 naked Tradition, but that we find the Scripture to  
 deliver unto us the grounds of it. Thus we see,  
 both the Fathers and Protestant Writers take  
 Tradition in a quite different sence from that the  
 Romanists usually take it in, who equalize the Au-  
 thority of Tradition with the Scripture, yea indeed  
 give it the preheminance above it. And now judg  
 Reader, what the confident assertions of our An-  
 tagonist do amount to, whether *dignum tanto*  
*culis hic promissor hauri*; whether the proverb  
 be not verified in him viz. *a great cry, and a little*  
*Wooll.*

*Now follows the Historical Account he gives  
 us of the Apostolical Tradition pretended  
 to (as he speaks it) for Infant-Baptism.*

IT is not worth while to search into so many  
 musty Authors as are quoted by him; and in-  
 deed I thought to have taken my leave of him, and

to have met him again in the 3<sup>d</sup> Chapter, because there we shall encounter the exceptions he brings against those *Authentick* Testimonies we alledge from Antiquity for our Practice; nevertheless having run over his History, *usq; ad nauseam*, I shall pass a few *Remarks* thereupon.

1. The multitude of Authors quoted, argues great ostentation of much Reading, though much of it is prepared to his hand, and for certain, the most is rather *ad Pompam* than *ad Pugnatum*; rather for *show* than *service*.

2. Yet hath he manifested some Artifice, and cunning;

1. In raking out of the Dung-hil, all the filthy Rites used by the *Romish* Church in the Administration of Baptism, as *Exorcism*, *Chrism*, *Salt*, *Albes*, or *White Garments*, *Milk*, *Honey*, &c. And his design herein is to dazle the eyes of the weaker sort, and to make them believe even Infant-Baptism it self is also a corrupt Innovation. But this will not take with the judicious who are able to distinguish between the accidental Corruptions of an Ordinance and the Ordinance it self. We know *Antichrist* hath defiled most of the Ordinances of Christ and annexed thereto many Superstitious Ceremonies; as in the other Sacrament of the Communion, Adoration of the Elements is enjoyned, and yet these do not disparage the Ordinance it self, in the Institution and Substance of it, but only defile the Communicants that so superstitiously use that Sacred Appointment. Besides the *Papists* have affixt these corrupt Rites, not only to the Baptism of Infants, but of those also who are grown up: and so the  
force

force of arguing from them, if Infant-Baptism were removed, will be against Baptism it self. We ought not therefore to impute these corruptions to God's Ordinance of Baptizing Infants, and on that account deride and cashier it, but rather as the *Magdeburgenses* do *Cens. 24*

*Mr. Geres* of *p. 111.* to the Mystery of Iniquity, which so works in the Church of *Rome* in their corrupting and contaminating the simple forme of Baptism. Indeed, saith *Mr. Philpot* the Martyr, (to his fellow-sufferer that scrupled Infant-Baptism, and afterward was satisfied by the strength of his Arguments) if you look upon the Papistical Synagogue only which have corrupted God's Word by false interpretation, and hath perverted the true use of *Christs* Sacraments, you may seem to have good handfast of your opinion against the Baptism of Infants; but for as much as it is of more Antiquity, and hath its beginning from God's Word, and from the use of the Primitive Church, it must not in respect of the abuse in the *Papish* Church be neglected, or thought inexpedient. Nor hath the Baptism of Adult Persons in former times been free from many corrupt, and ridiculous Human inventions, as *Dr. Homes* out of *Binius* and *Epiphanius* shews at large. The *Council*

*Blin. Ca. 34. de* of *Carthage* tells us, that sick men lying speechless might be Baptized, upon the witness of men touching their former condition.

*rebus. Eccles. Cap. 26.* The 43<sup>th</sup> *Council* of *Carthage* orders, That those

of



of ripe years to be Baptized must be dyed; and kept from Flesh and Wine a long time, and after that, having been examined several times must be Baptized.

Epiphanius declares that the Eunomians (called Anabaptists) do Rebaptize all that come to them, turning their Heads downward, and their Heels upward.

Some of the Anabaptists called Hemerobaptists thought, that none could be saved, unless they were daily Baptized, whence they were called *Hemerobaptists*, daily Baptists, and so were cleansed from their Sins.

*Singulis diebus immergentur, id est in ablutione se sanctificentur ab omni culpa.*

Secondly, Another small plot or piece of cunning lyes in making some spurious Authors with those which are Authentick, to render also their Authority Suspicious. There are some Ancient Writers which are very express for Infant-Baptism, & of great Authority in the Church of Rome, which are rejected as spurious, or interpolate, by the Protestants; such is that of Damysius the Arecopagite, and the Decretal Epistles, who notwithstanding have in high account the Testimonies of those Ancients viz. Justin Martyr, Irenaeus, Origen, Cyprian, &c. which are reputed as Authentick and of undoubted truth.

3. There is much Insuperfluency in his Historical Account, that is not concerned in the Question.



on. As the Story of Constantine Dedication, Consecration or Baptizing of Churches and Bells, Exposure of the Reliques of Saints for adoration, Prohibiting Priest Marriages, with much more *ad dem farinā*, But what is all this to Infant-Baptism?

4. There are some errors or falsties in it. As Tertullian's standing up against Infant-Baptism in the 3d Century; when he stood up no more against it, than he did against the Baptizing of Young-men that were unmarried, and Young-Widows also, whose Baptism he would have delayed. 'Tis certain he argues for the delay of

Baptism in some cases (*prie-  
cipue circa parvulos*, especially  
that of little ones) meaning the  
Children of unbelievers as is  
conceived by Estius, Pamelius, and divers o-  
thers.

A Second Error respecting this Century, is That the Magdeburgenses tell us, they altered the form of Baptism, from dipping to sprinkling: referring us to Cent. 13. pag. 129. where they speak of such thing nor any-where else in the whole History of Baptism.

A Third Escape, is, That Infant-Baptism was not in use in the greatest part of the 4th Century either in the Latin or Greek Church. Now this is very false, nor will that help him which he adds afterward, Scilicet It is true (saith he) towards the latter end of this Century, it is said, that in some parts of Africa they did Baptize Children as Magdeburg Cent. 4. p. 415. but they say no such thing; it is only the Authors own saying, and really

really it troubles me to see so much prevarication every where. Take Reader the true account of what the *Magdeburgenses* say *de Ritibus circa Baptismum*, about Baptifmal Rites. They are large in this Chapter, and begin it thus, That the power of Baptizing was in this Age in the Priests, and principally in the Bishops, and then in Presbyters and Deacons, and then a few lines after they tell us, *Baptizabantur autem publice in templis cujuscunque sexus, etatis, & conditionis homines*. Persons of each Sex, and of all Ages and Conditions were publicly Baptized in the Temples. Not hath this Chapter any such passage at the beginning, middle, or latter end, that in some parts of *Africa* they did Baptize Children.

5. I will not say, there is a Tincture of prophaneity, but an tincture of something like it, in that saying of the Authors pag. 128. of his Treatise viz. *In this [ 6th ] Century (saith he) we meet with a dreadful piece of Infant-Baptism viz.* The Heads of 6000 Infants that had been murdered & buried in a Warren near a Monastery, as testified by *Uldricus* to *P. Nicolas*, Cent. 6. p. 338. But the *Magdeburgenses* are not so bold as the Author, to call such horrid murder Infant-Baptism. A tender conscience me thinks should be afraid thus to play with Holy things.

6. This History of his affords some contradiction to himself, I mean to what he hath before written: for in the first part of his Book Cap. 2. pag. 7. he quotes *Bede* for a Testimony, that the Baptizing of Believers is the only true Baptism — *Bede* saith, That Men were first to be instructed unto the Knowledge of the Truth, then to be Baptized, as Christ

hath taught &c. Cent. 8. p. 220. Whereas in this his Second part of the Treatise, which is for disproving Infant-Baptism, pag. 130. *Beck* also concludes for the Baptizing of Infants, Cent. 8. p. 218.

7. We observe too great a boldness in those scandalous Reflections which he casts upon the Churches of the Reformed Religion sparing none, neither Lutherans, nor Calvinists, nor Episcopalians, nor Presbyterians. But we think 'tis a piece of great indiscretion to fly out so much against the Church of England, for if she be contented to give the *Antipædobaptist* indifferent good quarter although they do not conform to her, why should any of them vilify her in this manner? As for the Kirk of Scotland, the Author may more securely mock at it, and there is no danger in having a sting at the Directory, or at the old Parliament's Ordinance of May 20, 1648. which made it imprisonment to affirm Infant-Baptism is unlawful.

Heads of 8000 Infants that had been buried in a Warren near a Monastery, as testified by William to P. Nicholas Com. &c. 1538. But the *Antipædobaptists* are not so kind as the Author to call such horrid murder Infant-Baptism. A

to play with Holy things.

8. This History of his affairs (some contradiction to himself) I mean to what he hath before written for in the first part of his Book Cap. 2. pag. 7. **CHAP.** I suppose he had for a Testimony, that the Baptizing of Believers is the only true Baptism — But I think 'tis not necessary to be expounded more.

## C H A P. III.

Containing his Exceptions against Infant-Baptism, because built (as he says) upon,  
 1. Fabulous Traditions. 2. Mistaken Scriptures, with an Answer thereto.

*The first and Principal ground (saith he) that hath been asserted for this Practice is Ecclesiastical and Apostolical Tradition.*

**T**his is a false suggestion, and exceeds all modesty: for although the Church of Rome ascribes too much to Tradition, as in many other things; yet the Ancient Fathers, as Cyprian, Nazianzen, Chrysostom, with divers others, as is before shewn, plead Baptism to come in the room of Circumcision, and that Infants have right thereto, from the Infants of the Jews having right to Circumcision, whereby 'tis evident that Tradition hath not been primarily asserted to be the ground of Infant-Baptism.

2. He farther saith, *The Protestants since the Reformation, have chose to fly to some consequential Arguments deduced, as they suppose, from the Scriptures, to prove the same; both which in this Chapter are brought forth, and duly weighed in the Ballance of Truth.*

We doubt not in the Process of the discourse to shew, that after we have weighed what he saith, we shall find it too light, and to be but chaff in stead of Truth. The *Protestants*, he saith, have chose to fly to consequential Arguments, deduced as they suppose from Scripture. But the *Antipædobaptists* are of another mind, and suppose themselves to be Men of deeper Reason, and more piercing inspection into the sence of the Scriptures, than all the Godly and Learned Protestants since the Reformation. They see the mistaken conceits they have of Scripture, and how ungroundedly they draw their consequences from thence. An Argument indeed it is of much modesty, for the Author to speak at this rate: I would ask any of these Men, who are so highly conceited of their Scripture-Knowledg, why *Pædobaptists*, that are humble, searching, praying Christians, may not understand so much of God's mind in Scripture as they? *Doth the Word of God*

*John 17. 14.* *come out from them?* or *doth it*  
*1 Cor. 14. 37.* *come to them only?* or have they  
 only the Spirit of Illumination?  
 or are they the only Masters of  
 right Reasons? Or dare they say 'tis unlawful  
 to make use of Consequences? Or may not we be  
 permitted to use them for Infant-Baptism as well  
 as they against it? Do not they argue from *Matt.*  
*28. 18, 19.* and *Mark 16. 16.* None ought  
 to be Baptized but such who are first taught, and  
 consequently that no Children ought to be Bap-  
 tized, because they be not capa-  
 ble of teaching. Is not this  
 their constant way of Arguing?

Now



Now how unreasonable is it for men to p<sup>re</sup>s<sup>er</sup>ve a life that themselves, which they will not allow of in others. I remember Mr. *Stalmarsh* in his *shadow flying away*, doth much condemn Consequences, and saith *Prudence* and *Consequence* are the two great Enemies of Will-Worship: good Doctrine indeed, and a fine preparative to an *Implicit* Faith! But Mr. *Baxter* chastiseth the folly of these men in his *Plain Scripture-Proof &c.* Position 10. pag. 8. Evident Consequences, or Arguments drawn by reason from Scripture, are as true Proof, as the very words of a Text——would it not make a man pity such senseless, ignorant wretches (saith he) that will call for express words of Scripture, when they have the Evident Consequences or Sense? Is Scripture - Reason no Scripture? If I prove that all Church-Members must be admitted by Baptism, and then prove that Infants of Believers are Church-Members, is not this as much as to prove that they must be Baptized? I suppose no man of sound judgment will deny that the sense, or meaning of Scripture, is Scripture as well as the Letters, and Syllables in the Bible: For the sense, and meaning of the Letter of the Word must be drawn out by rational Consequence, as the conclusion from a Proposition by a fit *medium*; and if this were not so, the searching and studying of the Scriptures were a needless undertaking, and so would all Preaching and Expounding be. It is a good observation of Dr. *Sclater* in his *Comment*

*Qua colliguntur  
ex Scriptura sacra,  
perinde habenda  
sunt ac si in illa  
scripta essent.* Gieg  
Nazimzen. L. 5.  
*Theolog.*



upon the 5th verse of the 4th Chapter of the *Romans*; That *God's Spirit* in Scripture speaks as well what he implyeth, as what he expresseth; as well what by Consequence is deduced, as what in summe of Words he uttereth: And instanceth in that of *James*, 4. 5. saith the *Scripture in vain? &c.* It is usual for our Adversaries to cavil against this *Theological Axiom*. Say the *Papists*, and *Anabaptists* (for in this like *Sampson's* foxes they are joyned together by the tayls, whilst their heads look several ways) where have we it taught, that Infants should be Baptized in all the Scripture? To which we answer, we have it not in Express terms, but by just Consequence. Where find we that *Christ's Righteousness* is imputed to us for Justification? saith *Bellarmino*. Why, in Express terms we have it not, but Virtually and by just Consequence we have it; 2 *Cor.* 5. 21. In the Equivalent we have it, *Rom.* 5. 17, 18, 19. You are wont to boast, saith *Bellarmino*, of the Word of God, and to reduce all your Opinions to this one head, but in the Case of Justification by Faith only, that help fails you; for you were never able to shew in the Scripture that particle [only]. To this we Reply, that if we have it by Consequence from Scripture, and if we have it in the Equivalency, we have it in the Scripture.

*That Tradition hath been the first and principal ground of Infant-Baptism, he would prove from Austin, and Chrysostom's sayings.*

But how, and in what sense do they call it a Tradition of the Church? why certainly not as if the Church had been the *Author*, but the *Subject*

just of it as before, as continued therein all along down from the Apostles. And if any of the Fathers speak too hyperbolically of Tradition, what is that to us who plead Scripture as its primary ground for it? Besides Anciently the greatest points of Faith were called by the name of *apocryphes* (i. e.) *Divine Doctrines or Ordinances*, for so it is rendered - 1 Cor. 11. 2. and the same word is rendered *Traditions*, 2 Thes. 2. 15. So that *Austin's* Intendment by that expression of Apostolical Tradition, is nothing else but Apostolical Ordinance, or Doctrine, as appears from his own words, saying, The Custom of our Mother the Church in Baptizing little Infants is not to be despised, nor to be judged Superfluous, nor to be Believed unless it were an Apostolical Tradition Lib. 19. de Gen. c. 23. (i. e.) an Apostolical Ordinance.

What follows from 153 p. to the 155th, is mostly borrowed from Mr. *Tombes* his *Præcursor*, Sec. 20. p. 86, 89.

As first, The Assertion of the Cardinal *Ragusi*, in his Oration in the Council of *Basil*. *Tombes* indeed hath it in Latin, but the Author is at the pains to translate it. And since it is so notorious, and intolerable a piece of Plagiarism, thus to take and conceal from whence he had it, contrary to the Laws of ingenuity provided in that behalf, we shall make discovery thereof by a Parallel.

H. D. (i. e.) [The Author] L. T. (i. e.) *John Tombes*  
In the Council of *Basil*, in the Oration of *Basil*, in the Oration

of the Cardinal of Ragusi, It is asserted that in the beginning of this Sacrament of Baptism, they only were to be Baptized, who could by themselves answer Interrogatories concerning their Faith; and that it was no-where read in the Canon of Scripture, that a new-born Infant was Baptized, who could neither believe with the heart to Justification, nor confess with the mouth to Salvation; yet nevertheless, saith he, the Church hath appointed it.

H. D. Whereas some Object, that Bellarmine, and others do also bring Scripture for it; Becan. Lib. 1. c. 2. Sec. 24. answers, that some things may be proved out of Scripture, when the Church's sence is first heard about the Interpretation thereof; for so he saith, it is concerning Infant-Baptism,

of the Cardinal of Ragusi, it is asserted, Item nusquam legitur in Canone Scripturae S. quod parvulus recenter Baptizatus, qui nec corde credit ad justitiam, nec ore confitetur ad salutem, inter fideles & credentes compuetur, & nihilominus, Ecclesia ita determinavit, & statuit &c. And, in principio hujus Sacramenti Baptizabatur solum illi qui per se sciebant fidem interroganti respondere.

I. T. And whereas it is Objected that Bellarmine, and others do bring Scripture for it; Becan. Manual. Lib. 1. C. 3. Sec. 24. answers, aliqua possunt probari ex Scriptura, quando constat de vero, & legitimo Scripturae sensu. So he saith, it is concerning Infant-Baptism, which is proved from John 3. 5. which

which is proved from *John 3. 5.* But the sense whereby to prove it, is only manifest by Tradition.

*H. D.* and it is confirmed in the *Canon-Law* and *School-Men*, that *Infant-Baptism* was not reckoned perfect till the *Bishop* laid on hands which was called *Confirmation*, viz. of the imperfect *Baptism* in *Infancy*: and therefore saith *Caistans* secundum *Jewel*, that an *Infant* wanting instruction in the *Faith*, hath not perfect *Baptism*.

*H. D.* *Dr. Field.* *Lib. 4. p. 375.* saith, That *Infant-Baptism* is therefore called a *Tradition*, because it is not expressly delivered in the *Scriptures*, that the *Apostles* did *Baptize* *Infants* or that they should do so. Here the *Author* stops and goes no

*I. T.* Which is confirmed in the *Canon-Law* and *School-Men*; an *Infants-Baptism*, was not reckoned perfect, till the *Bishop* layd on hands, which act was called *Confirmation* viz. of the imperfect *Baptism* in *Infancy*. *Jewel* alledgeth it as *Caistans* Tenent, that an *Infant*, for that he wanteth instruction in *Faith*, therefore hath not perfect *Baptism*.

*I. T.* *Dr. Field*, of the *Church 4th Book Chap. 20.* of this sort is *Infant-Baptism*, which is therefore called a *Tradition*, because it is not expressly delivered in *Scripture* that the *Apostles* did *Baptize* *Infants*, nor any express *Precept* that they far-

farther being afraid of  
the next lines.

should do so. [*Tombee* is  
so ingenious as to set  
down the rest] yet is not  
this so received by bare,  
and naked Tradition,  
but that we find the  
Scripture to deliver un-  
to us the grounds of it.

H. D. Prideaux con-  
trov. Theol. Sec. 392.  
Infant-Baptism saith he,  
rests upon no other Di-  
vine right than Episco-  
pacy. viz. Diocesan E-  
piscopacy in use in these  
Nations. Here he adds  
as before he substracted  
from what Mr. *Tombee*  
said out of Field.

I. T. Dr' Prideaux,  
Fasci. Controv. Theol.  
Loc. 4. Sec. 3. q. 2.  
Paedobaptism rests on  
no other Divine right  
than Episcopacy.

Now to all this we have said enough before,  
as to the Substance of it, and I love not needless  
repetitions: only let me mind you with this, That  
though *Papists* and others, attribute too much to  
the custom of the Church, or Tradition, yet all  
sound *Protestants* when they use that word they  
do it in *Sensu sano*, quite different from the cor-  
rupt sense of the *Romish Church*.

And because the Author saith Dr. *Taylor* doth  
so fully and strenuously argue against us in his  
*Lib. Propb. p. 237. viz. Tradition*, saith he, must  
by all means supply the place of Scripture, and  
there is pretended a Tradition Apostolical, That  
Infants



Infants were Baptized: I think it not amiss to bring in Dr. Hammond to cope with him, in his *Letter of Resolution*, *Quære 4th* of the Baptizing of Infants, *Sec. 104. pag. 277.* where, having before spoken of what sort of *Traditions*, have been rejected by the *Reformed Churches*, he then adds, Having no necessity to descend to any more *minute* Considerations, the whole matter will be resolved into this one Enquiry, whether the Baptizing of Infants, doth sufficiently appear to be of the *Institution of Christ*, or *Practice Apostolical*? And if it do, we have all that we pretend to, upon the score of *Tradition*; and if it do not, we are obliged to disclaim that means of maintaining our plea, or inferring our conclusion.

And because the way of satisfying this enquiry, is but the saying over again all that hath been formerly said on this subject, this whole Discourse having laid the weight of all upon this one Basis, the *Institution of Christ*, and *Practice of the Apostles*, it will be unreasonable to do this any farther, save only upon a brief *Recapitulation*, to refer it to the judgment of any sober *Christian*.

Whether first, by *Christ's* founding of the *Institution* of this Sacrament in the *Jewish* Custom of Baptizing of *Profelytes*, which appears to have belonged to the *Infant Children* of the *Profelytes*, as is before shewn out of *Goodwin*

*Baptism in use in the Jewish Church and applyed to Infants as well as grown men. The Learned Mr. Selden & Light-foot speak the same.*

*Ainsworth* & others, *Chap. 1.* and Secondly, by his being so far from excepting against the Age  
of



Though Children  
are brought to him  
by others, yet they  
are said to come  
unto him in Mark  
10. 14. and yet  
the very words of  
which Proselyte is  
made.

of Children as a Prejudice, or  
hinderance to their coming to  
him (that is to their Prosely-  
tism) that he affirms them to  
be the pattern of those, of  
whom his Kingdom is to be  
made up; and though he be  
not affirmed in the Gospel to  
Baptize such (for he Baptized  
not at all) Mark 10. 16. (Which being the  
Ceremony usual in the Church, for those that  
were fitted for Baptism, and distinctly Prepa-  
rative to it, they that were by Christ afforded  
that, cannot be thought by him less capable of  
Baptism than of that): And Thirdly, by the ex-  
press Words of the Apostle, that *their Children*  
*are Holy*, interpreted by the Context, so as to  
infer from the Apostles way of Arguing, that  
it was the Custom of those Apostolick times to  
Baptize the Children of the Christian Parents,  
and so interpreted by the Christian Writers of  
the First and Purest Ages; And Fourthly by the  
Testimonies of all the Ancients, that are found  
to speak of this matter, without any one pretend-  
ed to dissent, that this was the Practice of the  
Apostles; Whether I say, these four things being  
put together (the truth of each of which,  
hath been before more largely evinced) it be  
not sufficiently Evident, That the Baptizing of  
Children is of the Institution of Christ, and Pra-  
ctice Apostolical. Thus far Dr. Hammond.

Next the Author saith, he will give us some ac-  
count of the insufficiency and Weakness, if not  
wick-

wickedness of those first Authorities, that have been leaned upon to prove this Practice to be an Apostolical Tradition &c. and he reduceth it to these following. *Dionysius the Arcopagite*, the *Decretal Institutions*, or *Epistles* of several *Popes* (as he calleth them) *Justin Martyr*, *Origen*, and *Cyprian*.

Concerning the two first of these we look upon them as broken Reeds and we lean not on them at all: and to produce an Argument for the Apostolicalness of *Pedobaptism* from these is (as *Dr. Hammond* speaks of some which he likes not) to be look upon of the number of the *Blind* and the *Lame*, that are of more use to betray and lose, than defend and secure that *Fort* in which they are placed. Know then, *Sir*, that we except against them as much as your self, and you know you have taken all your exceptions against these *Ramish* Forgeries, from the learned Pens of *Pedobaptists*. 'Tis by the elaborate pains of the *Magdeburgers*, *Oslander*, *Perkins*, *Reynolds*, *River* &c. that they are detected, who (as you observe) have laid open the *Base* both of the one and of the other. From these *Mr. Tombes* gleans what he hath to say upon this point in his *Precursor*, where you have them collected to your hand, and from whence you fetch what you present us with: and here I am tempted again to draw another Paralel, you do so exactly tread in his

*Mr. Tombes his  
Precursor.*

steps,

steps, as first, beginning as he doth, with *Osiander*, then follows *Rivet*, afterward *Perkins*, then the *Decretal* Epistles, which pass under the name of *Clement*, *Hyginus* &c. All which are condemned as Spurious by *Mr. Perkins*, and he gives undeniable Arguments for it.

By I observe your little design, to render Infant-Baptism the more odious by that appellation you give *Clement*, *Hyginus*, with the rest of them; namely, Pope say you, the *Decretals* and Institutions of several Popes in this Second Century, as that of *Pope Clement*, *Pope Hyginus*: and is it not strange, that the Pope should appear so early? 'Tis not handsome thus to impose upon the weaker sort, that are not read in Church-History: As for others that are more learned they know that *Hyginus*, (the *Verus* or true one of that name) is numbred amongst the best good Bishops that succeeded the Apostles; for so we find him in *Dr. Prideaux* his Catalogue, and to be the man that set *Justin Martyr* at work to frame his Apology for the Christians, and was no Pope in the sense it is usually taken, viz. An *Oeconomical Bishop* challenging unto himself, and usurping Authority over the whole Church. He is calculated to be the 5th Bishop of Rome, living in the dayes of *Antoninus Pius* about a hundred and forty years after Christ and very near to the Apostles.

*Euseb. Lib. 4. c.*

9.

Having

Having thus discarded the feigned *Dionysius*, and the Personatus *Hyginus* (as Mr. Tomber observes he is called by *Ossander*) with the rest of the cheating Tribe; laying no stress at all upon what they say, as touching the Apostolicallness of Infant-Baptism, we shall notwithstanding, by the Author's good leave, still retain a Venerable esteem of the other three that follow. For honest Men are nevertheless honest, for being rankt with cheats, though I confess, they are the more liable to suspicion, by such as do not examine things.

First for *Justin Martyr*, we shall not altogether quit our claim to him, though there be so little left of him, as Mr. Baxter notes, that we cannot expect that he should speak expressly to the point, both because he is brief, and treats chiefly on other Theims, to which this did not belong; and because the Church then living amongst Heathens had so much to do in converting, and Baptizing the Aged that they had little occasion to treat about Children, especially it being a point not Controverted, but taken for granted by the Christians, who knew God's dealing with the Jews Church, yet nevertheless, faith Mr. Baxter, *Justin Martyr* gives such hints, by which his Judgment and the Practice of the Church, even in those dayes may be discerned.

Baxter, 222. *Scripture-Proof. p. 155.*

Touch-

Touching what is said in *Justin Martyr's* Responses (against which the Author levels his discourse) and especially what is said in his 56th Question ad Orthodoxos, the Author sayes right, that many of the afore-said Learned Writers that are Pedobaptists do disown it as spurious — And Mr. Baxter himself Acknowledgeth the same that though the Book be Ancient, yet it was either Spurious or Interpolated: True, but withal gives divers passages for our turn out of other Works of his, as that in his Dialogue with Tryphon, Part 2. Propos. 3. *Nec certe qui hujus ope ad Deum accessimus, non carnalem istam Circumcisionem, sed Spiritualem* — *Hanc, nos per Baptisma, ut pote peccatores nati, a Deo miserante accepimus, eam licet omnibus similiter accipere.* (1. 2. 3.) It was Lawful for all to receive the Spiritual Circumcision, which he saith was done by Baptism, and if all might receive it, even so Infants (who were the subjects of the Legal Circumcision) for they must be a part of the All, and not excluded.

Another touch we have in that Passage of *Justin*, importing Baptism to be the only way to Remission of Sins and Salvation: And he judged that Infants are forgiven, and saved; therefore he judged that they might be Baptized. As for the places, I refer the Reader to Mr. Baxter's Plain Scripture-Proof, where we have them quoted, pag. 155.

2. For



2. For *Origen* we shall with greater confidence adhere to him, notwithstanding the frivolous Cavils of the Author which are reducible to these 6 Heads:

1. His First is, That *Origen* is but one single Testimony for the practice of Infant-Baptism to be Apostolical.

Reply.

This will not pass for a Truth, because we have also the Testimony of *Irenaeus*, who lived in the Second Century with *Justin*, even in the Age of those that saw the Apostles; within the first Century after them. Dr. *Hammond* in his Letter of Resolution Sec. 40. pag. 212. where also we have quoted that Common, though Famous

*Irenaeus lived in the 2d. Century with Justin Martyr, in the Age of those that saw the Apostles, and therefore could not be ignorant of their Practice.*

passage of his Extant in Lib. 2 Adv. Haer. C. 39. *Omnem aetatem Sanctificans per illam quae ad ipsam erat similitudinem. Omnes enim venit per semet ipsum salvare, Infantes, & Parvulos & Pueros — Omnes inquam qui per eum renascuntur in Deum. ( i. e. )* Christ did Sanctify every Age, by his own susception of it, and Similitude to it — All I say, who by him are born again to God: where the Infants being Regenerate, and born again into God, must needs be interpreted after the Scripture Notion of *παλιγενεσίας*, being born



Tit. 3. 5. *The Apostle calls Baptism ἀστυγενία παλιγγενεσίας :* again, or Regenerate by that laver of Regeneration. And as *Vassius* upon the place, saith, to call Baptism *Renascencia*, is *usitata veteribus loquendi forma*. By being born again all the Ancient Church-Writers understand Baptism, and that they took it in this sence, is evinced from that of *Justin Martyr* (noted by Mr. *Marshal*) who speaking of the manner of the Administration of Baptism useth it in this sence.

The Baptized party, (saith he) is brought to the place where the water is, and Regenerated in the same manner, wherein we were Regenerated; And that he is there speaking of

*Justin Mart.* *Ap.* ἐπεὶ τὰ ἄγονται ὑφ' ἡμῶν ἐν θαλάττῃ, καὶ τὸ πλύνον ἀναγεννήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀνεγεννήθημεν, &c. Baptism under the name of Regeneration, appears by what is added — They are then Washed in Water in the Name of our Lord God Creator of all things, and of our Lord and Saviour Jesus Christ, &c. the Holy Ghost. This is taken out of *Justin Martyr's Apology*, which no man ever questioned for Authentick.

2. A Second exception, is, That *Origen's Writings* are very Corrupt as the *Magdeburgenses* do affirm.

And

And is there not much Corruption in the Writings of all the Fathers? and do not the *Magdeburgenses* set down the *New* or Errors of the rest of the Fathers? and particularly is not *Tertullian* (one of the Authors Witnesses whom he cries up as Opposite to Infant Baptism, when 'tis no such matter) branded by them, for abominable foul errors concerning God and Christ? and do they not charge him to be infected with *Montanism*, and to be the first inventor of that filthy Ceremony of *Chrysm*? And notwithstanding *Origen's* errors, there are very precious and Golden Truths in some of his Works, particularly in his Comment upon the *Galatians*, which seem not to be coined in a Popish Mint: So that what hath been long spoken of him is very true, ——— *Ubi bene nemo melius, ubi male nemo pejus*. Where he speaks right, none better, where wrong, none worse.

3. A Third charge against *Origen* (which the Author borrows from his old friend Mr. *Tombe*) is that of *Erasmus* who passeth this Censure on him, *That he that reads his Homilies, knows not when he reads Origen or Rufinus: and Perkins puts his Homilies upon the Romans among his con- verset Works; as Erasmus Cen- sureth those on Leviticus.*

Mr. Tombe's  
*Exercit. p. 28.*

Mr. Tombe's  
*Examen, p. 7.*

To which

To which we Reply,

1. It is to be noted that neither the Author, nor any one else hath any thing to say against *Origen's Homilies* upon *Luke*, where he is expressly for Infant-Baptism, even Mr. Perkins lets this pass without the Censure of being spurious.

2. All that Mr. Perkins saith of his *Homilies* upon the *Romans* is, That they were not *fideliter redditi a Ruffino* (i. e.) not faithfully Translated by *Ruffinus*, which comes not up to a concluding them spurious.

It was then in his account *Origen's* own work, but errors were committed in the Translation, of which that of foisting in Infant-Baptism is but a weak conjecture; for why should that be thought? since it was so universally practised, and owned in those dayes.

3. He saith, *They may well be rejected as spurious if we consider the Story the Magdeburgenses tell of this Ruffinus, Cent.*

*De illis qua ex Origine ab Hieronimo translata, quæna videantur Erasmo, Magd. Cent. 4. C. 10. de Episc. & Doct. p. 1218.*

*4. c. 10. p. 1218, 1219. and I find there is something added to the Story in the carriage. The Sum of all is that Ruffinus was a naughty man, whose wickedness (saith the Author) was discovered by Jerom, especially his abusing Origen's Works,*

Works, many of which he translated out of Greek into Latin, Sophisticating them at his pleasure, and for which Jerom. writes several pieces to detect and reprove him.

## Reply.

This is something more than the *Magdeburgenses* speak of him, and they have only *Jerom's* word for what they say; who was his mortal enemy, and they report none of the best neither concerning *Jerom*, as they have it from the Pen of *Ruffinus*. No doubt *Ruffinus* was no better than he should be; but for certain the *Author* is too partial for an Historian, laying all the blame upon *Ruffinus*, when the *Magdeburgenses* do condemn them both for their Enmity and unchristian-like carriage to each other, and in some things do vindicate *Ruffinus* and blame *Jerom*.

I shall therefore take the freedom partly for diversion, and to rectify the Story, to give a brief account of the matter. In the first place the *Magdeburgenses* do inform us, That there was at first a more than ordinary friendship, and familiarity between these two, how they were as Brethren and Companions in Study; but at length there happened to be *vehemens diffiduum*, a great breach between them, in so much that they became great enemies. But what was the cause hercof cannot be found in any of *Jerom's* Writings: after this they became friends again, at least in appearance.

But the wound was not thorowly healed, but only skinned over, for a while after there arose a new quarrel, and they were set at a farther distance than ever; they fall to calumniating and writing bitter invectives against each other, and they are both accused by the *Magdeburgenses* for the virulency of their Pens.

First *Ruffinus* chargeth *Jerom* to be infected with *Origen's* Heresies, and put him to the trouble of an Apology; and besides he accuseth him that he had not rightly translated the Scriptures; instancing in several places. Then *Jerom* recriminates and accuseth him for translating *Origen's* Works with his *Nevi* or Errors, to the blemish of *Origen*, and danger of infecting the World thereby. And here let me tell you the *Magdeburgenses* interpose and speak their sence of the matter, that though *Jerom* charged him so highly, yet it was *nimis languida ut videtur ratione*, without sufficient ground for ought that they could find: For say they, *Ruffinus*, neither defended nor asserted *Origen's* errors, nor was the first that translated his Works; nor did he undertake it *arbitrio suo* by his own inclination, but *ad Fratrum preces* at the desire of his Brethren, as he fully shews in the Apology which he made to *Anastadius* for his Faith, a confession whereof they also set down, which is very Orthodox. *Cent. 4. Cap. 10. p. 1202, 1203.*

4. The Author is again out in saying, *There is only a corrupt Translation of Origen by Rufinus, who ingeniously confesseth that he took so much liberty in his translation as to add and alter at his pleasure &c.*

It is a great mistake to say there is only a corrupt Translation of *Origen* by *Rufinus*, and he might have learned the contrary from the *Magdeburgenses* Cent. 4. cap. 10. p. 1218, 1219. where they say — *extant inter Origenis opera Latina facta quadam, quorum interpretes fuit Hieronimus, Erasmi judicio; Divers of Origen's Works are Translated by Jerom.* This is the judgment of *Erasmus*, as his *Homilies upon Jeremy, Ezechiel*, his *Homilies upon Luke and the Romans*, to both which *Jerom* affixeth his own Preface as *Erasmus* observes, and in both these, have we the point of Infant-Baptism asserted; and so we see the Author might have spared the pains of telling such a Story of *Rufinus*, for we give the places which are for our turn out of *Origen* according to *Jerom's* version, and if *Rufinus* hath no credit with him, I hope he will allow a little to *Jerom*.



3. Lastly, for that other ancient Father *Cyprian*, he cannot let him pass without some exceptions such as they are, though me thinks that of *Vossius* should silence all Cavils viz, That the Testimony of *Cyprian* for Infant-Baptism, both in his time and before, is beyond all exceptions. And *Grotius* likewise tells us that the Epistle of *Cyprian* to *Fidus*, makes the matter plain that there was then no doubt of Infant-Baptism, for *Fidus* did not deny their Baptism, but only denied they ought to be Baptized before the eight day. But let us hear what he hath to except against *Cyprian*, which is;

1. *Because he doth not urge the Practice from any Apostolical Tradition or Precept, but from his own and the Council of sixty six Bishops Arguments.*

Reply.

*Origeres & Cyprianus Authores sunt Apostolorum etiam tempore Infantibus Baptizatos esse. Magdeburg. Cent. 1. Lib. 2. c. 6. p. 496.*

But what though no mention be made here of *Apostolical-Tradition*, yet it follows not that he held it not as such, and the *Magdeburgenses* have before told us that both *Origen* and *Cyprian* that lived near the *Apostles* affirm that even in the *Apostles* time Infants were Baptized.

But to see how inflexible and stiff this Antagonist is ——— if saith he, he had Asserted it for

for an Apostolical Tradition; his word would have been no sooner taken than when he tells us that Chrysm was so.

To which I Reply,

And why then shall *Terrullian's* supposed Word against Infant-Baptism be taken, and pass for currant, who was as the *Magdeburgenses* inform us the first inventer of Chrysm; and *Cyprian* 'tis like learned it of him who was as the Author calls him his great Master. Judge Reader whether this be fair and equal dealing.

2. His other Exception, which he never learned from his great Master Mr. *Tombes*, (who was too wise to urge it when he opposed the Testimony of *Cyprian*. *Examen*, Sec. 7. pag. 10.) is, because there is good ground to question whether this was *Cyprian's*, and sixty-six Bishops Conclusion.

And why so?

1. Because we meet with no such Council, (and that is strange for one that hath launched as he hath done into the vast Ocean of Antiquity) neither yet can it appear where it was held.

Something

Something must be sayd, though it be but meer wrangling; Well I perceive the Ancient Fathers that lived next after *Cyprian* were dim-sighted, and could not see what good ground there was to question, whether ever *Cyprian* had such a Council. Had they had the perspicacity of this Author, they would never have retained so venerable an esteem of it, as is evident they had in their frequent and respective quotations of it. As *Nazianzen* *O-rat.* 3. in *S. Lavacrum*. *Chrysof.* *Hom.* ad *Neophit.* *Ambros* in *Luc.* and *Hieronimus* *Lib.* 3. *Dialog.* *Contr. Pelag.* and *Austin* in very many places; and no less weakness is there in what follows, *viz.*

*And if Austin's Argument before mentioned be good to prove an Apostolical Tradition, because no Council had determined it, it concludes against any such Council.*

#### Reply.

A pittyful mistake, or misunderstanding *Austin's* Words, which are, *Quod universa tenet Ecclesia &c.* That which is universally received, and practised in the Church, and had not its first Institution from some Council: (The Author should have markt that) but hath been ever retained, may be believed to be an *Apostolical Tradition*: which indeed is an undeniable Position, and being applied by *Austin* to the point in hand seems to be a Demonstration of

of the *Apostolicallness* of Infant-Baptism: *Austin* therefore calls it an Apostolical Tradition, because it was alwayes practised in the Church, and had not its first Institution from Councils, neither in *Cyprian's* Council nor any one else; being of greater Antiquity than any of them. Neither can any man name when it began since the *Apostles*: and for that reason we cannot otherwise conceive rationally of it, than that it had its first Original from them.

I shall only add those remarkable Words of Mr. *Philpot*, the Martyr, in his Letter to his fellow-sufferer that scrupled Infant-Baptism; which with the Scripture-Arguments he used, proved so effectual, that (as Mr. *Fox* in his Book of *Martyrs* tells us) the dissatisfied Person came thereby to be established in the doctrine of Infant-Baptism, and dyed in the Belief of its warrantableness. I can declare (saith Mr. *Philpot*) out of Ancient Writers, that the Baptism of Infants hath continued from the Apostles time unto ours; and then cites *Origen* and *Cyprian* out of *Austins* 28th Epistle to *Jerom*: where are these words *viz*, *Cyprian* did not make any new Decree but firmly observing the Faith of the Church, judged with his own fellow-Bishops, that as soon as one was born, he might be lawfully Baptized — These Authorities (saith that famous Martyr a little before his death) I do alledg not to ty the Baptism of Children unto the Testimonies of Men, but to shew how Mens Testimo-

Testimonies do agree with God's Word, and that the verity of Antiquity is on our side, and that the *Anabaptists have nothing but lies for them, and new-Imaginations*, which feign the Baptism of Children to be the *Pope's Commandment*. And so I shall leave the Author to his Boasting in what follows, and the impartial Reader to judge whether our Testimonies from Antiquity be forged and fabulous as he would render them; only I must not let pass an Objection which he starts, and which is usually made by us, which he had better have left Dormant than to give so slight an Answer to it.

#### Objection.

It is sayd, *That by Tertullian's opposing it, it may seem that there were some that practised it in the 3d Century, and can it be supposed that any did so, except it had been warranted by such Apostolical Tradition.* Observe, Reader, the answer which he gives.

#### Answer.

*It is granted, Tertullian did oppose it. But who it was that did assert it, and whether upon any such account as supposed, is not mentioned, it will be on their part to prove the one and the other.*

#### Reply.

I. We'

1. We gather from this Answer that the Author cannot have the face to deny it was practised in the 3<sup>d</sup> Century, for if *Tertullian* did Oppose it, it must be supposed it was Practised, else how could he oppose it.

2. But we must give the names of those that were for it, as before he must know where *Cyprian's* Council was held, or else he could not assent to the being of it: But how many names will suffice him I know not. What if I say *Origen* was one, for I hope by this time he may stand *rectus in curia* and not be excepted against for a Witness, he speaks point blank to the Case. *Ecclesia ab Apostolis Traditionem accepit parvulis dare Baptismum.* The Church hath received a Tradition from the Apostles, to give Baptism to little Children; as we have it in his *Comment* upon the sixth Chapter of the *Romans*. And though *Ruffinus* risted his works as is said, yet *Jerom* Translated that out of Greek, and so also his other *Comment* upon *Luke*, where he is express to the same purpose; and this is attested by *Erasmus*, and *Jerom's* Prefaces to both Books puts it beyond doubt. Let me add what I find in Mr. *Baxter* for farther satisfaction. You, saith he, *Baxter* plain to Mr. *Tombs* think the worse of it, because it is pleaded by *Origen* as a Tradition, from the *Apostles*; I think very much the better for it, both because it the more fully resolveth the question



sion, concerning the matter of fact, and Apostolical Custom, and shews that it was no late invention, or Innovation. And the Fathers (as is hinted before) took not the word *Tradition* in the Popish Sense, for that which hath been delivered in Doctrine from Age to Age, above what is delivered in Scripture, as to supply the supposed defect of Scripture. But for the very written word it self, by which the Apostles delivered the Truth, and for their Examples and the report of it, and of some other passages, especially in matter of Fact, tending only to the explication of their Doctrines, and not to the adding of new-Doctrines, as if the former were defective.

What if I name once *A mote Ironus* *Qui proximus fuit temporibus Apostolorum*, *S. Basil de S. Sp. Cap. 25.* That was next to the Apostles, who is calculated to live within some forty-three years of *St. John*.

I find the Author hath passed him by, and yet as hath been before shewn he was for Infant-Baptism, otherwise what sence shall we put upon those Words of his, *Lib. 2. C. 39.* which are before spoken to; and which occasioned *Dr. Taylor* to say, The Tradition of Infant-Baptism passed through his hands, in his *Consideration of the Practice of the Church in Baptizing Infants*, *Sec. 29. pag. 55.*

3. We shall by no means grant that *Tertullian* was against Infant-Baptism, we have given some hints why already. But shall reserve our discourse about that till we come to its proper place, that is, the Examination of the Witnesses produced against *Pedobaptism*, whereof *Tertullian* is the first.

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The AUTHOR'S  
Exceptions against Scripture-grounds for  
Infant-Baptism, Examined.

NEXT he falls upon Scripture-grounds usually produced for *Infant-Baptism*, which he is pleased to select for us (leaving out that in *Rom. 11. 17.* which is the most principal place of all) and so to encounter them in that way and manner as he sees best. And herein he hath shewed cunning, not much unlike to that before, in conjoyning the condemned *Ecclesiastical Authorities* for *Infant-Baptism*, with those which *Protestants* own for *Authentic*.

Reply.

1. Had I been to choose my own Weapons, I would have let alone some of those the Author pitch't upon.

Secondly,

Secondly, Neither would I have ordered the the Proofs from some of the Texts in so slight a manner, as he doth ; for if a Weapon be sharp and keen, yet if an Enemy have the handling of it how can we expect, unless he be the more ingenious, but that he will blunt the edg of it. And that Adversary shews but sorry valour, which knocks in the head some Arguments of straw, which he hath framed to shew his skill on.

In my Opinion it had been more ingenuity in the Author,

( 1 ) To have chosen for us only the pertinent places that carry the clearest evidence, and to have pretermitted the rest : For if the chiefest places will hold good, the rest which are dark and disputable whether they belong to the point, may well be let alone ; and if the chiefest will not carry it, much less will the other : yet this is certain that if the strength of every one of those Texts which he produceth for us, were eluded, save one, yet that one would carry it ; for though two Witnesses be needful for men, yet one single one is as valid for God, as if there were many thousands.

Secondly

2. To have pitcht only upon those Texts, wherein all Protestants both *Lutherans* and *Calvinists* (i.e. *Pædobaptists*) concur in, as pertinent to the point; whereas he knows it is controverted among them, whether some of the Scriptures produced have any thing to do with *Infant-Baptisme*, as both the second and third Texts instanced in: Nay the third which contains Christs Commission for Baptism, is that which the Author and his party judge to be the main ground for Baptizing Believers, and excluding Infants. And we know that this is their main Argument, that Infants are not to be baptized, because they cannot believe, and truly we were very sparing of places to prove childrens Baptism, if we should pitch upon *Mark* 16. 16. for it. And here I profess my self to be of Mr. *Baxters* mind, *Pos. 7. pag. 7. of his plain proof* — I cannot deny, saith he, but that some Divines have brought some mis-applied Scriptures for Infant-Baptism: Now it is easie to write against these and seem to triumph, and yet the cause be no way shaken: some silly people think, when they hear an impertinent Text put by, that all is done: when it may be all the most plain Scriptures and best arguments have never been answered with sense or reason. Having said thus much, I come now to his exceptions.

1. The first is against that place, *Mat. 19. 15. Suffer little children to come unto me, and forbid them not, &c.*

To this our Author Objects — *May we not*

K k

say

*Say, How doth Baptism come to be concerned in this Text, &c.*

To which I reply, First, I conceive none did ever bring this place as of it self, a full and direct proof for Infants-Baptism. But secondly, it doth prove two points, which lay a good ground work for the same.

First, That the Kingdom of God is made up as well of *Infants* as of *grown* persons: if any by Kingdom of Heaven, will needs understand it of the Kingdom of Glory; let him consider that none are of that Kingdom, who were not first of the Church, first of the Kingdom of grace here, and so it comes all to one, understand it, of which you please. The Kingdom

*Quam jubet Infantes  
ad se accedere, nihil cla-  
rius quam veram In-  
fantiam notari.*

*Infin. Christi. Relig.  
Calv. compend. per  
Launium, cap. 17. p.  
325.*

of God is made up as well of Infants, as Adult persons: for Christ saith, it is of *such* (*i.e.*) Children: not of grown men resembling Children. For first, That had been no good reason why such should come to him and be blessed of him.

2. That had been no reason why Christ should manifest so great displeasure against his Disciples, for going about to hinder them. The word is [*ἤσανδυνον*] rendered in the New Translation, much displeased; The vulgar hath it *indignè tulit*, he took it ill at their hands, *indignatus est*, saith Beza, *he lookt upon it with indignation*.

Second, The second point which it proves, which

which is also a good ground-work; for the same, is, That Infancy is no bar or exclusion of any from coming to Christ, and receiving a Blessing. Infants are capable of benefit by Christ, although they do not actually believe; though they cannot lay hold on Christ, yet Christ can lay hold on them.

*Obj.* But Baptism is not concerned in the Text, except it can be made out that, that *blef-  
sing* was *Baptizing*.

*Ans.* 1. It is certain that *Blessing* is not *Baptiz-  
ing*, but tis something more, and Christ in blessing them vouchsafed that to them, which usually was an Ordinance administered after Baptism, and which is of a higher nature, and so we *Acts* 8.17, 18, 19. may argue from this to *Ch* 19.6.

Baptism *Inclusively*, or a *majori*, from the greater.

2. Though *Blessing* be not Baptism, yet in as much as they were of the Kingdom [of Heaven] whom he blest, it follows they were qualified Subjects for Baptism, for grant to Infants a Church relation, and their Baptism will follow upon it; if one stands good the other will, and this is all we plead for, from the Text.

For that which follows out of Dr. Taylor's *Christ Blessed Children, and so dismissed them, therefore Infants are not to be Baptized*:

It is a very idle one: For, First, from a particular Omission to conclude an universal unlawfulness, is most unreasonable, as Dr. Hammond speaks. It is as if one should thus argue, [Christ when he Preached in the Mount, did



not then pray, but only preach, therefore 'tis not lawful to pray. Secondly Christ did not that we know baptize any, *John* 4. 2. And if an Argument drawn from his Example Negative, be pressing, it would conclude as well against Baptizing those of riper years, as children. 3. Since Christ did that for them which did transcend Baptism, we may rather conclude, that certainly, if he had Baptized any he would those children,

Mr. *Sydenham* in his since he shews more respect Christian and sober to them then any grown Exercitation. persons. Fourthly, *Christ's*

Blessing them holds forth as much as if he had baptized them: for in that outward rite the Holy Ghost was convey'd, and by laying on of hands, others received it, as appears from *Acts* 8. 17, 18, 19. & 19. 6. And why not in this Act of Christ, upon the Infants (as Mr. *Sydenham* argues) And if this Act of Christ were not a complement only, but an outward sign of the receiving the Holy Ghost, *Who should hinder Water that Infants should not be Baptized, seeing they have received the Holy Ghost as well as we?* *Acts* 10. 47. And the same Author farther adds—— What can be more then for Christ to take up Infants in his Arms, lay his hands on them, as an outward sign to consecrate them to himself, and to shew their capacity of receiving the Holy Ghost, and then to bless them? And yet we must with scorn deny them a little water, and think it too much to have them named among the lowest sort of visible Saints, and when Christ owns them

them publickly, and saith, that of such is the Kingdom of God. But I shall rather believe Christs Testimony, then any mans forward opinion. And to what intent should Christ do all this, but to confirm their old state in the Church, and not to cast them out of it, and from the participation of all outward signes of salvation? Let mens consciences, not gulph'd in prejudice, judge: This Text, if there were no more, will fly, (saith he) in the consciences one day of the most confident contemners of Infants, and their Baptism.

A Second Scripture in-  
stanced and excepted against. *Second. Scripture. in-  
is, that John 3. 5. Except a man be born of Water, and  
the Spirit, he can in no wise  
enter into the Kingdom of God.* From whence  
(saith the Author) 'tis concluded, That there is  
no other way to Regenerate and save Infants, and  
add them to the Church, but by Baptism.

But who are they that conclude thus from that Text? The Papists, as himself confesseth: And what I pray is that to us, who disclaim such inferences, as he also acknowledgeth we do, and for very good reasons, and he might have done well to have set them down for the benefit of his Reader, some of them I shall name as,

First, Because as Calvin  
speaks in his Institutions, *Instit. Christ. Relig.  
Salus consistit in promissione, Calv. Compend. p. 322.  
Salvation depends upon Gods per Launcum edit. 2d.  
Covenant, Gen. 17. 7. which*

he cites, adding in the same place; Infants may be capable of Salvation without *Baptism*, as the *Israelites* who dyed without *Circumcision*. Though there be an *absolute* necessity that whoever are saved, they must be saved by the *Covenant*, yet there is not an *absolute* necessity of the *Seal*. Before the law the *Covenant* was made, for our comfort, in respect of our Infants: *The seed of the Woman shall break the Serpents head*, Gen. 3. 15. yet there was no seal to it for 2000. years, nor was there such *absolute* necessity afterward in the days of *circumcision*, for those that dyed before the eighth day. The necessity of Salvation by the *Covenant* was *absolute*, but the necessity of the seal only *Conditional*, so far forth as it may be had.

2. If Baptism be of *absolute* necessity to Salvation, that regeneration is affixt to it, and none can be saved without it, then it is in mans power to save, and to destroy, if they will baptize their children they may save them, if they neglect it, damn them, which is a horrible absurdity to conceive.

Secondly, Now to the *Text* it self, we shall next enquire what it affords, with great respect to the *Learned*, which may judge otherwise of it.

Either this Scripture is to be understood of Baptism or not? if of Baptism, then either generally belonging to all men, or limitedly to Infants only: If of Infants only, then saith Dr. Solater,

Dr. Solater on the 4.  
Rom. vii. 9.

What

What meant *Christ* to propound it to *Nicodemus* an old man? Was it his purpose to teach him; that in as much as he was not Baptized in his infancy, he could not enter into the Kingdom of God? then sure, I shall not wonder, if *Nicodemus* conceived a necessity, for an old man desiring to come to Heaven, to return back into his Mothers Womb, and be born again. 2. Will they say, it must have this gloss by limitation; if a man want Baptism by contempt and not otherwise? why then should it stand in force against Infants in their own persons not capable of contemning, and whose Parents desire it, but are prevented by necessity? Alas! poor infants, that you, free from contempt in your selves, and your Parents also, must yet away to Hell for bare want of Baptism; and yet grown persons [as Papists themselves acknowledge] in the same want, have access to Heaven, so they be free from contempt: Can we imagine bare want to be more prejudicial to Infants, then to grown men.

But what *Reader*, if it appear that the place cannot be understood of Baptism at all? I must leave it to thee to judge of what is offered, to shew, that 'tis only Regeneration and not Baptism that is concerned in the Text, for *Water* and the *Spirit* here by an *Exegetis* are one, or if you will according to the judgement of Dr. *Taylor*, by *Water* is meant the effect of the *Spirit*: Nor is this the single judgment of Dr. *Taylor*, but very many others, who in their time were the *Magna Ecclesie lumina*, who so interpret it, amongst whom are *Calvin*, *Beza*, *Pist*

cator; Calvin indeed acknowledgeth the ancient Expositors followed *Chrysostome*, that the Text was to be understood of *Baptism*, yet professeth himself of another mind. *Beza* in his Annotations of the place declares himself to the same purpose, that he understood by *Water* in that place is meant rather the effect of the spirit then the Sacrament of Baptism — *sin verò malimus Christum cum Phariseo differentem Aquæ nomine, ad externas ablutiones alluisse, &c.* I rather conceive *Christ* reasoning with this *Pharisee* under the name of *Water*, doth allude to those external washings, which were useless without the cleansing of the Spirit. *Et Spiritus nomen fit exegesis* [that is, a figure which signifies a dark speech made clear by another word, which here is the Spirit] *nominis aquæ, sicut alibi spiritus & ignis in baptismo conjunguntur.* By the name of *Water* we are to understand by an Exegesis the Spirit, as elsewhere the Spirit and Fire are joyned, Though the Order be inverted there, and he gives the reason of it. So *Piscator*, except a man be born of Water, that is, *ex spiritu sancto, exserente quasi vim aquæ* — Of the holy Spirit, which operates in the soul as Water doth in the body, and he also refers to the same place, *Mat. 3. 5.* Of being Baptized with the Spirit, and with Fire. We have also the great *Chamier* arguing the same, seeing in this sense the words bear an absolute truth without any limitation.

The Author concludes this with sporting himself at the different grounds upon which the Assertors of Infant-Baptism hold it out; as the Fathers upon one ground, the Lutherans upon another



another, the *Calvinist* differing from them, the *Episcoparians* one way, the *Presbyterians* another, and the *Independents* have a peculiar ground varying from them all.

Now thanks be to Mr. *Tombes* his eleventh Argument against Infant-Baptism, for all this, *Exercitation* pag. 33. The Assertors of Infant-Baptism little agree amongst themselves, saith he, upon what ground they may build it. *Cyprian* and others draw it from the Universality of grace, and the necessity of Baptism to Salvation. *Austin* brings the faith of the Church, others (the Church of *England*) substitute the promised surety in the place of the Faith, and Repentance of the Baptized: The *Lutherans* the faith of the Infant, others the faith of the next Parent in Covenant in a gathered Church,

### Reply.

This, saith Mr. *Geree* unto him, hath art, I will not say Sophistry in it; and what though divers men have let fall different grounds, yet none of those are the main upon which they ground it (for that's the Covenant of Gods grace, that takes in the Child with the Parent) if, (saith he) I should from several ways or Arguments used by the *Antipedobaptists*, say, they did oppose Infant-Baptism on several grounds, therefore their opposition were invalid, you would think my answer unsolid, and so do I your Argument. Farther I desire the Author to reflect upon his own party who oppose childrens Baptism, by denying that Covenant made to



to *Abraham* was a Covenant of Grace; some say it was Temporary, some Typical, some mixt, and I know not what; So they much differ in the foundation of their practice. Some build it on a bare confession of sin, whatever the man be, as to grace, some on profession of Faith, some on signs of grace, &c. Mr. *Goree* saith well — weakness in mens sight, variety of fancy and principles, carry men into different ways of defending the same truth.

The *Author* now frames  
 4. Argument from his exceptions against those federal holiness ex- Scriptures which hold forth-  
 cepted against. a Covenant-Right to the  
 Children of Believers, and  
 from whence we infer their baptizing, and thus  
 he begins — *Pedobaptists being loth to part  
 with the Tradition, and yet seeing the rottenness  
 of the ancient ground upon which 'twas built, found  
 out this new foundation for it of Covenant-Holi-  
 ness, of which Zwinglius about 120 years, for  
 aught that he can learn, was the first Founder  
 and singular from all that went before him.*

All this is from Master  
 The *Author* a notori- *Tombes*, and so throughout  
 ous Plagiary having to the end of this Chapter,  
 taken all in his 43. both Arguments, Authori-  
 pages following from ties, Scriptures, and Cryti-  
 Mr. *Tombes* his two cismes, with this difference,  
 Books of *Exerc.* and *Examen*, I mean as  
 to the substance of it, that he varies a little in some  
 and most in his words things, and doth not speak  
 and method, only in-  
 deed he hath two quotations out of Dr. *Taylor*, and  
 one out of Dr. *Qwin*, Mr. *Tombes Exercit. p. 11.*

so warily as he, Mr. *Tombes* in his *Examen* part 3. pag. 35. begins the Argument (as framed by us) from the connexion between the Covenant and the Seal, but this man ends it with that, and the Scriptures are in both one, viz. *Gen.* 17. 7. *Acts* 2. 39. I need not therefore much trouble my self for an Answer to the *Author*, for the same, which Mr. *Marshall* gave *Tombes*, doth the work to a hair.

The Author tells us that for ought he could learn *Zwinglius* was the first Founder of the Argument for Baptism from federal Holiness, and this indeed he learnt from Mr. *Tombes* his *Exercitation*, pag. 11. whose words are — Whether any in the Ages before the last past expounded it of federal holiness, I am not yet certain; and in the two last lines of page the 79. of his *Examen*, he hath it thus, viz. None that ever I met with expounded it of federal Holiness till the controversie of the *Anabaptists* in Germany.

To this I will seek for no other answer then what Mr. *Marshall* gives him, the cause (saith he) I confess depends not upon this [whether such an interpretation was then first put] But it discovers some defect in your reading, and then shews *Athanasius* one of the most Ancient Greek Fathers, and *Tertullian* one of the most Ancient of the Latin Fathers, bring this Text to prove the Prerogative of the Infants of Believers in such a sense as they could not have done, if to their understanding it had not related to the Covenant of grace. But to the

the Argument, and let us see what is excepted against it.

The Argument is this, *viz.* They who are holy with a federal or Covenant holiness ought to be baptized, But the Infants of Believers are holy, with such a holiness, *Ergo*, This is grounded on the Text, which saith [else were your Children unclean, but now are they holy.]

Against which it is excepted, that there are two things in the Argument asserted, but not at all proved. First, that the holiness in the Text is a Federal, or Covenant-holiness. Secondly, that federal holiness qualifies Infants for Baptism, both which the Author positively denies upon the following grounds.

First, because the Holiness in the Text be it what it will be, whether Moral, Federal, or Matrimonial, is neither here nor elsewhere, assigned to be a ground of Baptizing Children upon; it being only the ground laid down in the institution that can warrant the same.

To which I reply, That in the first part of the Book, chapter the first, is shewed, how the Infant Seed of Believers are included in the institution, or comprehended in the Commission as baptizable, and being not willing *actum agere*, I must refer the Reader thither. We have also proved that they are of the Church of Christ. chap. 6. of the first part, upon which account they are likewise subjects of Baptisme. Farther, if their holiness be a Covenant-holiness, that is, a holiness of special separation to God; and he owneth them as his peculiar ones, by  
virtue

virtue of his Covenant-Relation, this is virtually and implicitly a word of command for the Baptizing such Infants, *Amipadobaptists* are ever up with this note, where is your command? What word of Institution have you to bear you out? To this we have spoken enough before, in telling them we have an implicit command for what we do; and farther we offer this Syllogisme — They to whom God is a God in Covenant, have a command to receive the seale of the Covenant, *Gen. 17. 10, 11.* If then the same Covenant be given to Believers and their Seed, and if Baptism be given to Christians, instead of Circumcision, as shall be proved in its proper place, then the same command which obliged *Abraham* to be Circumcised, and his seed, doth in like manner, the faithful and their seed also.

Secondly, *Because*, saith he, *if it should be granted that Federal holiness were a ground to baptize Children upon, under the Gospel, as it was to Circumcise them under the law — yet it will appear from substantial Arguments that no such holiness is intended here.*

Let us hear what they are; namely,

1. *Because there is no such Holiness in the new-Testament, as Federal, belonging to Children.*

Well argued! this seems to be neer of kin to *idem per idem*, it is not, because it is not. So there is no such holiness intended in the Text; Why? Because there is no such holiness in the New Testament, and the Text is in the New Testament. The matter is well mended in what fol-

follows. — *It is no where to be found.* This is only a Dictate, for he addeth no reason ; *It is no where to be found* ; But you must understand he means by himself and his party that have made such inquisition and search into Scripture, that they only have found what is there ; what they judge to be the fence of Scripture is so, and we must all come and learn of them what the Scripture contains, what it implies, and what may be inferred from it, what not. Away with this Popery. But what if I say the Covenant holyness of Children may be found in this Text? I see no reason but my word may be be credited as well as his. Nay, if we must go by an implicit faith, we shall carry it, for almost all the Godly and Learned Divines in *Europe* have found Covenant-holiness in the *New-Testament*, not only in the 2 *Cor.* 7. 14. But in *Rom.* 11. 15, 16, 17. where it is said, *if the first fruits are holy, so is the lump : if the root be holy, so are the Branches,* which demonstrates the Covenant-holiness of the children of believing Gentiles, now under the Gospel, as much as of the *Jewish* children, that descended naturally from *Abraham*, under the Law, but this must not be admitted, and why?

1. Because it contradicts the Gospel-Dispensation as before, that is, I suppose in the first part of his Book, *chap.* 5. and I refer the Reader to our Answer of that Chapter, to which I add this by way of surplussage, that if our Children be not federally holy, how could the Apostle press the *Jews* to embrace Christianity, by telling them, *The Promise is made to you and to your seed,*

seed, and to all that are afar off, even as many as our Lord God shall call. So that to say the Doctrine of Federal holiness contradicts the Gospel-dispensation, is to contradict the Gospel which expressly says the contrary, *Act. 2. 38, 39.* Where [mark the words are not the promise] [Was] to you, and to your Children, but [is] intimating, that the Covenant is not repealed, but in force still, under the Gospel-Dispensation, as much as ever it was anciently to the *Jews* and their posterity, and to them that are afar off, the *Gentiles*, and then to their Children too. even their Infant Children, otherwise these two absurdities would follow.

1. The grace of *Christ* under the Gospel-dispensation would be less then what it was under the Law, for then the believing Parent with his Children were federally holy, and if it were not so now, then should we be in a worse condition under *Christ*, then under *Moses*.

2. It will render the Children of the *Jews* also in a worse condition, upon their coming in to *Christ*, then they were in under the legal Administration, contrary to that, *Jer, 30. 20. Ezek, 37. 25, 26.*

2. His second Reason is, *Because such apprehensions intails Grace to Nature, Regeneration to Generation, contrary to John, 3. That which is born of the flesh is flesh,* and *Eph. 2. We are all the Children of wrath by Nature.*

This hath been before answered, and I shall only now say, that this is a false and fraudulent insinuation to beget a prejudice in the weak against our assertion of federal holiness, for he knows very well,

1. That



1. That our Divines hold that *gratia non transfunditur per carnem*, and that grace is not *ex traduce*, Grace is not hereditary, that is, inherent Grace : We allways affirm that all Children are alike depraved, and all the posterity of *Adam* are alike conceiv'd in sin, and brought forth in iniquity, all are Carnal and unclean by nature.

2. We farther affirm that though all the Children of Believers are not holy with an inherent personal holyness that accompanies Regeneration, yet the Children of either believing Parent, are holy with a holiness-relation put upon them, and separation to God, as his peculiar people, by virtue of which, they have a right to the external privileges of the Covenant, whereof they are as capable as the children of the faithful *Israelites*.

3. It is acknowledged even by Mr. *Tombs* himself, that the Children of the Jews were federally holy, for the whole body of that people (Parents and Children) were called a Holy Seed, a Holy Nation, a peculiar people, and *Jews* by Nature, distinguished from the Sinners of the *Gentiles*, *Gal. 2. 15*. And yet this did not intail Grace to Nature, or Regeneration to Generation under the Old Testament, and how doth it then do it under the New?

3. His third Reason is, *Because it contradicts experience both of former and later times, wherein Godly men have had wicked Children, and wicked men good Children.*

Although this be true, yet the Doctrine of federal holiness remains unshaken : for children

Children are not therefore holy, because born of believing Parents [for so they are no better then others] but because they are taken with their Parents into Gods gracious Covenant, and have therefore a right as proper subjects, to the Seal thereof. Even as the Children of the Godly under the Law; *Ishmael* and *Eſau*, during their Infant-state, were comprehended in the Covenant, and did partake of the external privilege thereof, Circumciſion, the ſign and Seal of the Covenant, although afterward they degenerated, proving wicked, and ſo diſcovenanted themſelves.

4. He tells us, *The Tenet of Federal holineſs neceſſitates the owning the Doctrin of falling from grace*; but this is his miſtake: for the Doctrin of Covenant-holineſs in regard of the Children of Believers, conſiſts very well with perſeverance in Grace. For we muſt conſider Grace is either *Common* or *ſaving*: The Elect and faithful Seed are only in a State of ſaving Grace, and can never totally fall away, nevertheless perſons may fall away from Common-grace, (1.) From the External privileges of the Goſpel and Covenant of Grace. And though we aſſert this latter, yet cannot any man from thence infer, that it neceſſitates the owning the Doctrin of falling from grace in the ſenſe of the *Arminians*. We read of ſome who are ſaid to be falſe in Gods Covenant, and to Apoſtatize from it, *Pſalm 44. 17. Daniel 11. 30, 31.* And the *Apoſtle* bewailes the *Jewes* upon this account *Rom. 9. Rom. 11.*

2. His second Argument is, *Because the Text,* he saith, *intends another, viz. a Civil or Matrimonial Holiness, in Opposition to Fornication, Uncleanness, Bastardy,* This is Mr. Tombes again.

In answer to which, I might first except against the impropriety of phrase, the Author useth, of *Civil* and *Matrimonial* holiness, I have read of *Civil* honesty, but never of *Civil* holiness in any *Orthodox* writer. And Mr. Tombes himself rejects it, I do not like saith he, the calling it *Civil* holiness, for it is not from the laws of men, but the institution of God, and therefore I rather call it *Matrimonial* holiness; But neither of them are good.

It cannot possibly be meant of *Matrimonial* holiness, as if the sense were this, your children are holy that is *Legitimate*,

1. Because, Holy, is no where so taken in all the Scripture.

2. Because it is such a Holiness as that Children could not have, if neither of the Parents were a Believer, or had a sanctified use of the other, which cannot be legitimacie, for that may be as well without that, as with it.

3. It is such a holiness as argues the unbelieving party to be sanctified in, or to the other, but meer Legitimacy doth not so.

4. It must be such a holiness as may answer the *Corinthians* doubt, which was not whether when one party came to be a believer, the Marriage with the Unbeliever were dissolv'd [as the Author falsely

fallſly ſuppoſeth, when he ſaith the Queſtion was, Whether their Spiritual Relation to Chriſt, did not diſſolve their Carnal Relation entered into in Unbelief.] But the doubt was, whether they might ſtill perſiſt in ſo near a Communion with an Unbeliever as Marriage is? Now it had been ſatisfaction to tell them they might, for their Children were not baſtards. They might diſpleaſe God by ſuch a Communion, though their children were not Baſtards. But ſays he, your Believing gives you a holy uſe of your Wife, though an Unbeliever, as appears, becauſe your children born of ſuch are holy, and owned by Chriſt as within his Covenant.

5. I might add. The Holineſs in the Text is not put in Oppoſition to Baſtardy; for, that cannot be the ſenſe of the Apoſtle which implies untruth, becauſe then, if one of the Parents had not been a Believer, and ſo by being a Believer had Sanctified the Unbeliever, their children muſt have been Baſtards, whereas though both the Parents had been Infidels, yet the children were not Baſtards, that were begotten in lawful Wedlock.

His ſecond Argument to prove it a Holineſs of that kind as he ſuppoſeth, and not Federal is, *Be cauſe the Holineſs of the Children is of no other Nature, then that ſpoke of the Unbelieving Parent in the Text, and if one will intitle to the Ordinance, ſo the other.*

This the Author dictates, and ſince he brings no proof, for what he ſays, I may as well deny it, and ſay no more. Nevertheless I ſhall give a reaſon to prove the holineſs of the children is

other then that spoken of the unbelieving Parent. Namely, because the children here are said to be holy in themselves, But the unbelieving [Whether Husband or Wife] is only said to be sanctified in, or to the believing Yoak-fellow, as all other creatures; the meat he eats, the cloaths he wears are sanctified; None of which are holy in themselves, but only in reference to the believer — *quoad ejus usum*, to his use and service, and therefore cannot be called holy, but the children in the Text are said to be holy in themselves and not sanctified or made holy to another. Mr. Cotton of New England is full to the same purpose in his *Dialogue about Baptism*. Though the word Sanctified and holy come of the same Root, saith he, which is *αγιος*, yet the *Apostle* useth them here in such a different phrase or manner of speech, as pattieth a manifest difference in the sense or signification of them. For when he saith, the Unbelieving Yoak-fellow is sanctified, he doth not leave it so, without a limitation or restriction, but joyneth the Preposition *εἰς* to the Verb *ἁγιασαι*, (*i.e.*) Sanctified in or to the believer, and that limiteth the sense to the Believers use, But when he speaketh of Children he doth it not with such limitation, they are holy to the Believer, but Positively they are holy. The Author shuts up this with another mistake.

The Holiness spoken of the unbelieving Parent, and the Child being of the same Nature, then if one will intitle to the Ordinance, so the other.

*Posito uno absurdo mille sequuntur.* One absurdity laid down, draws an innumerable train after it. The Holiness is not one and the same as before, and therefore cannot pertain to the same privileges. And besides, I add, the Covenant was not made with the Believer and his Yoak-fellow, but with him, and his Seed, and therefore the one hath a right to the Ordinance of Baptism, the other not.

The third Argument, (such as it is) is from the *Mr. Tombes* again, consideration that children in *Exam. p. 73.* the Text is not to be limited to Infants, or such children that they might have since the Religious difference happened, but of grown children, for a man's Child is his Child, though thirty, forty, or fifty years old, &c.

'Tis wonderful to behold the shifts of error, This is old *Tombes* again, *Exam. pag. 73.* He saith, Your children indiscriminately, without difference, as well those you had before, one when of you was a Believer.

But this Muse is soon stopped by these considerations. First, That the *Corinthians* could not possibly be so silly as to doubt whether those children which were begotten in their Infidel state were Bastards, before this Religious difference happened; nor can we conceive the Apostle would have suggested such a false thing unto them, as if those Children had

*Quod enim vultis ad liberos ex utroque infideli susceptos extendunt, qui non sint spurii sed legitimi; falso dici apparet ex hypothese si pauli. Quorsum enim vel de spuris, vel de infidelis utriusque nuptis differeret? Bezz Annot. in locum.*



been to be so reputed, had not one of them turned Believer. Secondly, The Children then born after one of them was turned Christian is unquestionably that which the Apostle intends, and if so, then Children is most rationally to be limited to Infant Children, such as should be or had been newly born upon their Parents Believing, for we may well suppose the scruple arose presently after conversion, about cohabitation and converse with their Infidel-Yoak-fellows, and whether it were not irreligious (not Fornication as *Antipedobaptists* very weakly suppose) for the Believer to procreate with the Infidel.

The fourth Argument taken from Mr. Tombes *vide* Mr. Baxter's plain proof for Infants Church-Membership and Baptism. p. 92.

His fourth Argument why it cannot be a new Covenant-Holiness that qualifies and intitles to Baptism is ———

*First because that cannot be known; for if the Parent professing faith, be a Hypocrite, and not in Covenant themselves, then may you Baptize a wrong Subject, as well as a right.*

I perceive the Authors strength is almost spent. His reason runs low, and is near come to the dregs; for what doth this his arguing amount to? shall we not find those who are for Baptizing grown persons, upon the profession of Faith in the same predicament? may not these be Hypocrites also, and not in Covenant, and if so, do they not Baptize a wrong Subject? When therefore they have cleared this difficulty for themselves they have done it for us, Farther if it be the reality of Faith and Holiness

in grown persons that qualifies for Baptism, then none must be Baptized, because this cannot be known; but if it be said a serious profession is sufficient [for, *De occultis non judicat Ecclesia*, *The Church judgeth not of secret or hidden things*] Then the same also is sufficient for the Infants of such so professing. The distinction which is used by Divines may give light in this point, namely, there is an external being in Covenant, *in facie visibilis Ecclesie*, in the esteem and judgement of the Church, and that is visible Profession or Holyness, and this gives right to visible privileges, 2. There is an internal being in Covenant, in regard of the spiritual saving benefits of it; and it is out of the reach of the Church to judge of this latter. I shall shut up this with the words of Mr. Marshall in his *Defence of Infant-Baptism*, pag. 108. viz. When therefore I say they [Infants] are visibly to be reckoned to belong to the Covenant with their Parents. I mean look what right a visible Professor hath to be received and reputed to belong to the Visible Church, *Qua visibilis Professor*, as a visible Professor, that right his child hath so to be esteemed. Now I conceive the Author himself will confess that the spiritual part and privileges of the Covenant of Grace belongs not to visible Professors, as *visible*, but only to such among them who are inwardly such as their external profession holds out, but yet there are *outward Church privileges*, which belong to them, as they are visible Professors, As to to be re-

Mr. Blakes Covenant Sealed.

puted the Children of the Kingdom, *Mat. 8. 42. Act. 3. 25.* And in this sense *St. Paul* speaking of the Body of the *Jewish* people saith, *To them pertaineth the Adoption*, [Not the spiritual adoption, but the honour of being separated, and reputed Gods Children, *Deut. 14*] and the Glory, and the Covenants, &c.

Secondly he saith, *such an absurdity would follow, that no Unbelievers Child is in Covenant or Elect, &c.*

To this I answer, that no Unbelievers child is in Covenant in the sence before mentioned, that is, *in facie Ecclesie, in the face of the Church*, until he make a Profession of his Faith. Nevertheless he may belong to the Election of Gods Grace, but thats not to the point in hand, for Election is not a Covenant, nor any in Covenant because elected.

Thirdly he adds the concurrent Testimony and Confession of many Learned Commentators and parties themselves upon the place, that the Text is to be understood of matrimonial, and not federal holiness. As *Austin, Jerom, Ambrose, Melancton, Musculus, Camerarius, Erasmus*, to which saith he, we may adde many more, as if these were collected by his own pains. Whereas he hath only added the last, the rest were all gathered and published by Mr. *Tombs* neer thirty years since. And that the Reader may not think I injure him, I shall parallel them once more.

H. D. Jerom, saith, because of Gods appointment, Marriage is holy.

H. D. Ambrose thus, The Children are Holy, because they are born of Lawful Marriage.

H. D. Melancthon, in his Commentary on the place thus. Therefore Paul answers, that the Marriages are not to be pulled asunder, for their unlike opinions of God; if the impious person do not cast away the other: and for comfort he adds as a reason, The unbelieving Husband is Sanctified by the believing Wife; Meat is sanctified, for that which is holy in use, that is, granted to Believers from God; so here he speaks the use of Marriage to be

J. T. Hierome saith, because by Gods appointment Marriage is holy, Exerc. p. 12.

J. T. Ambrose, hath it thus, the Children are holy, because they are born of lawful Marriage Exercit. p. 12.

J. T. Melancthon, in his Commentary on the place, Therefore Paul answers, that the Marriages are not to be pulled asunder, for their unlike opinions of God, if the impious person do not cast away the other: and for comfort he adds as a reason, The Unbelieving Husband is Sanctified by the believing Wife. And elsewhere he saith, Meat is Sanctified, for that which is holy in use, so here, he speaks the use of Marriage to be holy, and to be granted

holy, and to be granted of God.

granted of God, *Exer.*  
p. 11.

*H. D. Musculus* in his Comment upon the place confesseth, *That he had abused formerly that place against the Anabaptists.*

*J. T. Musculus* on the 1 Cor. 7. 14. hath those words — *I have sometimes abused the present place against the Error of the Anabaptists Exercit. p. 1. H. D.* leaves out Error, because that sounds ill and an ignorant Reader upon the leaving that out, may judge *Musculus* was Profelyted to them.

*H. D. Camerarius* in his Commentary upon the place, saith, (*for the unbelieving Husband hath been sanctified*) an usual change of the Tense; that is, *Sanctified in the lawful use of Marriage, for without this he saith, it would be, that their Children should be unclean, that is infamous and not Legitimate, who so are holy, that*

*J. T. Joachimus Camerarius*, about this matter in his Coment [*for the Unbelieving Husband hath been Sanctified*] an usual change of the Tense, that is, *sanctified in the lawful use of Marriage, for without this, he saith, it would be, that their Children should be unclean that is, infamous and not legitimate, who so are holy, that is, during*

is during the Marriage, during the Marriage,  
are without all blot of are without all blot  
of ignominy. of ignominy, Exercit.  
pag. 11.

By this the Reader may see that our Antagonist hath little reason to keep such a vaunting with things made ready to his hand, And in Answer to all the Testimony of these Commentators, that it is to be understood of Legitimacy, in opposition to uncleanness and Bastardy, besides the aforementioned Reasons against it, I am of Mr. Marshals mind (as he told Mr. Tombes) that though some *Ancient* and *Modern* do interpret this Text as he did, yet it is easie to bring 10 for one that interpret it for federal holiness, and this saith he to Mr. Tombes, you will confess although I forbear to bumbast my Book with them, no ways desiring that this cause should be carried by number of voices — only because *Camerarius* is named as against us in the interpretation, and he is joyned and bound up at the end of *Beza*, I mean that which was Printed at *Cambridge*, I shall acquaint the Reader how positive *Beza* is who carries the Text for federal holiness; *Sed quid si quis hoc negasset? In eo verò nemo id potuit negare, cum constaret de promissione in qua semen quoque comprehenditur.* No man may interpret it otherwise, it being according to the Covenant which comprehends the seed. *Nec alia causa est cur sanctorum liberos ad Baptismum admittamus, quam quia sancti sunt (id est in federe comprehensi) ab ipso utero.* This is the



the only reason why we Baptize the Children of the Godly, because they are holy; (that is comprehended in the Covenant) from their Mothers Womb.

Now the Author is for answering our Objections against their interpretation of the Text.

*Object.*

*You give another sense of the word [Holy] then is to be found in Scripture, for no where is holy, the same with Legitimat, but throughout the Bible in many hundred places Holiness is taken for a Separation to God; saith Mr. Sydenham and Mr. Baxter.*

And besides them, all know, holiness is taken for a special separation of things, or persons to God and his use. Mr. Marshall, Gere, Blake, and all latter writers as well as former, so take it in the present point, [and the word ἅγιος] in the Text rendred holy is most used to express the Hebrew word, *קדש*, which ever signifies what is *usui Divino accommodatum*, that which is appropriated to a Divine use, which is the proper notion of the word in the old and new Testament, as Sydenham notes, and never taken otherwise; and for the proof of it, tells us, he had compared above 300 places (The Author speaks of 600) in the old Testament according to the Septuagint, and all the New Testament places where the word is used.

Well, How doth our Antagonist answer the

the Objection which he brings ? ——— Why thus ———

First suppose it be so [He is no farther yet then a suppose] that the word signifies, that, in all those places but this, viz. 1 Cor. 7. 14. [But now are they holy] it follows not but it may have this sense properly enough here, the scope of the place leading to it? as ἐξουσία signifies authority or power in all other places, yet in the 1 Corin. This is also borrow'd 11 15. is rendered a Vail, from Mr Tombes. &c.

No wonder that Hereticks are so inflexible when even good men, (such as I hope both Mr. Tombes and this Author are) will wrangle at this rate, & *omnem movere lapidem*, try every way rather than be thought to erre in their conceits: and where this humour is predominant, men were better be silent, and not dispute at all, for it puts an abuse upon the Scripture, and renders Religion not only ridiculous but turns it into a Fire brand of contention. Thus our Author being unwilling to part with his fond notion of the word, Holy, in the Text, doth I fear prophanely abuse the Scripture, by flying to this old shift of Mr. Tombes grounded upon a mistake of the scope of the Text as is before shewn, for the *Corinthians* doubt was whether it was sinful to cohabit with their Infidel Yoak-fellows, and not whither it was fornication to live with them. It will not be amiss to give you the reply that Mr. Baxter made to Tombes, when he urged that though the word ἐξουσία doth in all other places signifie authority or power

power, yet in the 1 Cor. 11. 15. it is rendred a *Vail*. To which saith Mr. Baxter, if God do no where in all Scripture call the meer making a thing lawful (the sanctifying it) but many hundred times use the word in another sense; then we must not call it, nor so interpret him here, but God doth no where in Scripture call the meer making a thing lawful (the Sanctifying of it) therefore we must not do so, nor here so interpret it. Mr. Tombes granted the Antecedent, but denying the consequence, said, that though God did not so use the word, yet we might, and though he use it five hundred times otherwise, yet we must so interpret him here

To which, saith Mr. Baxter, I am resolv'd to learn of God how to speak rather then you, and to follow Scripture phrase as near as I can; &c. But I must follow the Author——

And secondly, saith he, *Neither are we to seek of some Parallel place, Mr. Tombes Exercit. where the word holy signifies P. 13, 14. this sort of Holiness, viz. Matrimonial holiness, Mal. 2.*

*15. A holy seed, viz. a Legitimat seed, as Calvin and Camer, and others inlarge upon it, in opposition to Bastardy, for so were Bastards to be esteem'd, Dent. 23. 17. and so 1 Thes. 4. 3, 4, 5. This is the will of God even your Sanctification, and that you abstain from Fornication, &c.*

Still Mr. Tombes word by word, both Scriptures and Authors, so that the Book might have well born the Title of *Tombes redivions*, but,

First,

First, For that in *Malachy* it hath no nearness to it; for *Godly* or of God is not the same with *Holy*: nor doth he say that all Seed begotten in lawful Marriage of one to one, is a Godly Seed: But that he might seek a seed of God; that so he might have a Church proceeding from orderly and chaste marriage. Mr. *Geree* hath cleared this very well in his *Vindicie Pedobaptismi*. The place in *Malachy*, saith he, to Mr. *Tombes* doth not any thing countenance your conceit, that *Holy* is taken for *Legitimate*: not only because that place is capable of another sense then to import a Legitimate Seed, but if it be taken for Legitimate, it follows not that Holy and Legitimate are one; Holy is a higher state then Legitimate, both are from Gods Ordination; *Seed* in both senses may be termed a Seed of God, as the Original is there, and yet they be different, and so though a Seed of God be translated Legitimate, yet it follows not that holy is taken for Legitimate.

Then for that place in *Deuteronomy* 23. 17. This makes it more unlikely, saith the aforementioned Author, for though Bastards were once Legally unclean, yet that was a Ceremonial thing, that was abrogated when the Apostle wrote to the *Corinthians*, and for the Apostle then in that sense to say Bastards were unclean, was neither true, nor safe, for it were a reviving again the Ceremonial Law. And for the other Text, 1 *Thes.* 4. 3, 4, 5. where *αγιασμος* Sanctification is the same with Chastity, Mr. *Marshall* did not fly to a shift, when he told *Tombes*, that  
Chastity

Chastity among the Heathens is never called Sanctification, but among Believers it is, being a part of the New-Creation, and one branch and part of their Sanctification wrought by the spirit of God; for the Apostle here writes to the Saints to take heed of that sin to which, whilst they were in their Infidel State, they were much given up to. Chastity indeed amongst Infidels we call a moral virtue, but cannot properly be called a part of Sanctification.

Thirdly (which is the last reason the *Author* brings, I should have said

*Mr. Tombes*) Neither can *Mr. Tombes Examens* Matrimonial holiness be said pag. 77.

not to be a Separation to God;

for it is no other then setting a part according to Gods Ordinance, and which is called honourable (or in this sense holy) &c.

The *Author* had been ingenious if he had given us all that *Mr. Tombes* saith upon this — for he flies to the English Liturgy for help; I may adde, saith he, that Marriage hath had the reputation of a *holy estate*, as the Liturgy calls it.

In answer to which this may suffice, it is a chaste estate, but for the term *holiness* to be given to it, it is to be suspected to be the Issue of a *Mr. Gerse Vindicta* supposed Sacrament, so esteemed by the Papists, and *Padollaps* this may occasion some Epethites given to it, which are yet retained, that ought to be laid aside.

There are two other petty objections which

I let pass as not thinking them worthy of any more answers, when both Mr. *Marshall* and Mr. *Geree* hath done it so well, to whom I refer the Reader.

*Vide Marshall's defence*  
p. 146. and *Gerees*  
*Vindicia Padobapt.* p.  
25.

Exceptions against our Arguments for Infant Baptism, from *Gen. 17. Añs 2. 39.* removed.

In the next place he attempts to invalidate our great Argument for *Infant-Baptism* drawn from the connexion, that is, between the Covenant and the seal, so that if the Infant seed of Believers are found to be within the Covenant of Gods Grace, they ought therefore to partake of the Seal ; The Author fights most furiously against this Argument, but all the Weapons he makes use of in this engagement, are fetch'd out of Mr. *Tombes* his *Armory*, whose edges were long since blunted in an encounter with Mr. *Marshall* and Mr. *Geree*, yet hath he thought fit to whet and furbish them over again, and to make a great flourish, as if he would do some notable execution. But thou wilt find Reader, that he tenders nothing to the end of the Chapter, but a nauseous *Crambe*, a Repetition of the old routed Arguments ; and indeed the controversy hath been so much bandied too and fro, that without a miraculous invention, it is impossible to find out any thing *New*, either *Pro* or *Con*, and the utmost that can be done, is but to improve the *Old Arguments*.



The foundation upon which we ground our practice, is Gods Covenant, Gen. 17. 7. from whence (saith he) it is thus argued.

*Those to whom the Gospel-Covenant belonged to them, the Seal thereof appertained: But to Believers and their seed the Gospel Covenant belonged, as Gen. 17. 7. I'll be a God to thee and thy seed, Acts 2. 39. The promise is to you and to your children.*

Therefore to them the seal thereof, Circumcision so called, Rom. 4. 11. did appertain, Gen. 17. 10. For the Fæderati were to be Signati, those in the Covenant were to have the Seal thereof; And therefore by consequence it naturally follows, That if Circumcision, the seal of the Gospel-Covenant belonged to the seed of Believers under the Law, then doth the Gospel Seal, Baptism much more appertain to the seed of Believers under the Gospel, which comes in the place, room, and use of Circumcision, otherwise the priviledge under the Gospel, would be less then that of the law; should Children be denied such a benefit.

Repl.

I do not find, but the Author hath done us right in forming the Argument, and do therefore own it as sound and good, notwithstanding this quick-sighted man (or rather he with Mr. Tombes his eyes) hath espied many faults in it, for,

First in general, he tells us, *'tis fallacious and false reasoning, and that there is no natural consequence*

quence at all from Scripture, to infer the Baptism of Infants, nor any ground to build it on Circumcision, and that divers things in the Argument are pre-supposed, but cannot be proved.

Secondly, He puts in his particular exceptions against it, as,

Except. 1.

First, because Circumcision was not the seal of the Gospel-Covenant, to all Believers for 1. some under Mr. Tombes Examens. the Gospel-Covenant were pag. 36. not sealed therewith, as all Believers from Adam to Abraham, neither do we find any of the Believers out of Abrahams family, as Lot, Melchisedeck, Job, received any such Seal.

Well said Mr. Tombes, They are his very words in his Answer pag. 36. and in his Exercit. pag. 4. and therefore to this there needs no other answer then what Mr. Geree gives him, which is short and full, viz. All Believers that had it not, were either those that were before the Administration, begun with Abraham, and so before the Institution, or such of them that were with or after him, either they joyned not themselves to that Administration, and so were not to be sealed no more then the Proselytes of the Gate. Or if they did unite to the Church in Abrahams family, then it is apparent they might have laid claim to Circumcision, as other Proselytes did.

2. There were (saith he) some to whom the

Mr. Tombes *Exercit.* Covenant did not belong, that received, that called the seal of Circumcision, as Ishmael; for of him God had said, that this Covenant was not to be established with him, but with Isaac, and yet he was Circumcised, Gen. 17. 20, 21, 25. Gal. 4. 29. 30. And the same may be said of Esau, Rom. 9. 10, 11, 12, 13. And as to all the Strangers in Abrahams house, or bought with money in Israel, that were Circumcised, it may well be doubted, whether the new-Covenant-promises did belong to them.

All this is Mr. Tombes again, without giving the least hint, *Ne yev quidem*, whence he had it, and that I may not be thought to wrong the Author, I will transcribe what I find in Mr. Tombes his *Exercitation*, pag. 4. and let it be compared — some (saith he) were Circumcised to whom no promise in the Covenant made with Abraham did belong; of Ishmael God had said, that his Covenant was not to be established with him, but with Isaac, and yet he was circumcised, Gen. 17. 20, 21, 25. Rom. 9. 7, 8, 9, Gal. 4. 29. 30. The same may be said of Esau: All that were in Abrahams house, whether Strangers, or born in his house were Circumcised, Gen. 17. 12, 13. Of whom nevertheless it may be doubted, whether any promises of the Covenant made with Abraham, did belong to them.

Repl.

Repl.

To this then we reply,

First, That the Covenant appertained to all the Infant seed of *Abraham*, without exception, and to all the Infants of Believing Jews, and consequently the Seal of the Covenant, Circumcision, was in like manner dispensed to them all indefinitely, to *Ishmael* as well as to *Isaac*, to *Esan*, as well as to *Jacob*; for neither *Ishmael* nor *Esan* were cast out of the Covenant till they degenerated, and discovenanted themselves by their own wickedness.

Secondly, Whereas 'tis said, *My Covenant will I establish with Isaac, Gen. 17. 27.* We are not (as *Mr. Gere* says truly) to understand in that place the Covenant we stand in to God, in regard of persons, for our own personal benefit, but the Covenant of special prerogative to *Isaac*, That *Christ* should come of, and the Church remain in his posterity.

Except. 2.

His next exception is, *Because Abrahams Covenant* *Mr. Tombes Ezr. ii.* *was a mixt Covenant, as the pag. 39.* *seed was.*

Repl.

I observe *Antipedobaptists* are extreamly divided in their opinions about the Covenant that

God made with *Abraham* (as much as the Author saith we are about the grounds upon which we assert Infant Baptism, and who shall bring in the Verdict for them I know not) but they all-unite in this, to make the Covenant of no effect to us and to our Children; some of them say (and they speak roundly) that it was meetly a Covenant of temporal blessings, as the inheritance of *Canaan*; and that it

The Anabaptists of *Germany* heretofore called it a carnal thing that had nothing to do with eternal life.

hath nothing to do with spiritual rituals; these will make sure work of it, and leave no ground at all from thence for our seed to be comprized

in it. Others are contented it should be a Covenant of Grace to *Abraham* and his faithful Seed; yet say they, it was a Covenant of works, at least to his carnal seed; the most subtle of them (as *Mt. Tombes*) tells us, it was a mixt Covenant, you carry (saith *Mr. Tombes*) the Narration of the Covenant made with *Abraham* in *Gen. 17.* as if it did only contain the Covenant of Grace in Christ, whereas it is apparent out of the Text, that the Covenant was a mixt Covenant, consisting of Temporal benefits, to wit, the multiplying of his seed, *ver. 6.* the possession of *Canaan*, *ver. 8.* The birth of *Isaac* *ver. 16.* and the spiritual blessings; the Author treads in his steps, and *Ecchoeth* to him most exactly, — As the birth of *Isaac*, the possessing the land of *Canaan*, &c. he might have sav'd himself the labour of writing his Treatise, and only reprinted *Mr. Tombes Exercitation*. But to the point. We shall prove the Covenant made with

*Abra-*

Abraham, & his Natural Seed, no mixt Covenant, but a pure Covenant of Grace, the same in substance with ours under the New Testament, For,

First, We have the express Testimony of Scripture for it, *Gal. 3. 8.*

2. It is evident from that phrase, *Gen. 17. 7. I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations for an everlasting Covenant, &c. In sæculum seculi*, as the Hebrew hath it, for a Covenant of perpetuity, which denotes the quality of it, that it is not Temporary, but Everlasting, respecting spiritual good things.

3. The Tenor of it speaks it a Covenant of Grace, *I will be thy God, &c.* In which words God engageth himself, all that he is, and all that he hath, and all that he can do in the behalf of poor dust and ashes, and this virtually comprehends all sorts of spiritual blessings, Christ, Grace, & Glory; and that Christ was by promise intended in this Covenant is clearly evident from *Luke 1. 34, 55.* and verse 69, 72, 73. And the Apostle giving us the substance of the Covenant of Grace, doth it in the words of *Abrahams* Covenant, *Heb. 8. 10. I will be to them a God, & they shall be to me a people.* And whereas, he saith, it appears to be mixt in regard it contained many Temporal Blessings, *as the Birth of Isaac, Canaan, &c.* I answer those temporal Blessings, were but annex to the Covenant, (tis his own Phrase) They were not the substance or essence, but only an accidental Appendix to it: there was no more mixture in that Covenant then in ours, under the New Administration, for as our



Divines still tell them, *Godliness* under the Gospel also *hath the promises of this life as well as of that to come*, Earthly things were

1 Tim. 4. 8.

indeed dispensed to them more distinctly, and fully, suitable to their *Pedagogical* Estate, to allure them to the service of God, and Heavenly things more generally and sparingly; on the contrary, spiritual blessings are more fully and clearly, and earthly things more generally and sparingly held forth and promised

*Mr. Marshall's defence.*  
pag. 97.

to us under the Gospel.  
The abundance of their

Temporal blessings were figures, Signs, and Types of spiritual blessings, to be enjoyed by them and us. As their deliverance out of *Egypt*, was a Figure of our freedom from spiritual captivity; The promise of *Canaan* was a Type of Heaven, and an Explanation of the primary grand promise to be their God, giving intimation that he would as certainly bring them to the Heavenly, as to the Earthly, and to the spiritual, everlasting glorious rest, as well as to that Temporal or Corporeal rest, upon which Re-

*Mr. Cotton's grounds and ends of Baptism of children* p. 40.

rend *Mr. Cotton* hath an excellent observation, *viz.*

That it was from hence that

*Jacob* gave such solemn charge by Oath unto *Joseph*, and *Joseph* to his Brethren, the one to bury his dead body in *Canaan*, the other for the Transportation of his bones to *Canaan*, which they would never have done for an earthly inheritance, but to nourish in the hearts of their posterity.

posterity Faith and desire of  
Communion in the Church, Joshua Heb. *Salvator*  
and of their rest in Heaven, *Dominus Salvator*,  
whereof Canaans rest was a *The Saviour or Lord*  
Type, whereunto, not Mo- *Saviour.*  
ses but Joshua must bring them; that is, not the  
Law, but Jesus.

Except. 3.

A third Exception, is,  
*Because the Seed in the se-* This is *Tombes* again.  
*venth verse to whom the Co-* *Exerc. pag. 48.*  
*venant belonged, was not the*

*Carnal, but Spibitual seed only*, which he at-  
tempts to prove by Scripture and Authority;  
the Scriptures are, *Gal. 3.16. and 24. and Rom.*  
*9. 7, 8.* Before I shall shew how grossly these  
Scriptures are mistaken, and wrested to a quite  
different sense from what the Apostle intends,  
as shall be made appear by the context and de-  
sign of the Apostle in this Chapter, I shall pre-  
mise a few things, as,

1. The Covenant of Grace contains in it on-  
ly spiritual good things, Temporals are more  
properly, *Additional*s, then of the *Essence* of  
it.

2. The Covenant of Grace is but *One*, the  
*Identity* or sameness of the Covenant Mr. *Tombes*  
confesseth to be one and the same, both to *Jews*  
and *Gentiles*, *Exercit. p. 39.*

3. Though this Covenant be but one, yet all  
are not in it after one and the same manner, some  
are in it only by participation of external Church  
privi-

priviledges, others by being interessed in the internal saving benefits thereof, by means of those priviledges.

4. The whole body of the *Jews*, as they descended from the Loyns of *Abraham*, by propagation, and before they were Regenerated, were according to Scripture Testimony taken by God into Covenant, and were so esteemed by God himself in one respect or other : Hence God saith he, made his Covenant with them all, *Deut. 29.* speaking there, of the renewing of the Covenant of Grace, *verse 10. 12, 13, 14, 15.*

And the *Apostle* is express, *Rom. 9. 6. To them appertained the Covenant*, and they are said not to be *strangers to the Covenant of promise* (as the *Gentiles*) but in the same, *Eph. 2. 11, 12.* And such as Apostatized from God, are said to break the everlasting Covenant, *Isa. 24. 5.* And in the new Testament to *count the blood of the Covenant an unholy thing*, *Heb. 10. 29.* Which expressions argue, that in some sense they must be in and under the Covenant ; that is, in regard of external priviledges only ; for it is certain, they were never in it efficaciously, and savingly as the *Elect*, choice seed of *Abraham*, for then they could never have fallen away ; they were in it, in regard of external Covenant-priviledges, and common graces, which Hypocrites and Reprobates may partake of ; and in this very sense Christ speaking of the *Jews* collectively, calls them, *The Children of the Kingdom*, *Matthew 8.* and the *Apostle*, the *Children of the Covenant*.

5. And

5. And as it was under the old Testament, so is it under the new, the Covenant is the same notwithstanding the difference of Administration: And as it was then, so is it now, *Gal. 4. 24, 29.* Some are born of *Agar*, and some of *Sarah*, some the spiritual seed, *Secundum propositum Electionis*, chosen

Mr. Cottons grounds and ends of Infant Baptism.

according to Gods will and gracious intention from all Eternity, God principally intending the Covenant for them, these may be said to be spiritually & savingly (in regard of powerful efficacy & operation of the Covenant upon them) within the Covenant. Others are

in it, *quoad externam Oeconomiam*, in regard of external priviledges. They are

Hypocrites in Covenant, *quoad externam Oeconomiam.*

in Christ only by profession, Branches in appearance not spiritually and savingly engrafted: *Joh. 15.* Their profession speaks them within the Covenant, *in facie visibilis Ecclesiae*, as Mr. *Marshall* speaks; by virtue whereof they derive a right to the Seals and Sacraments of the New Testament.

6. There are two sorts which may be reputed in Covenant under the New Testament, as well as under the Old, in regard of external and visible *Oeconomy*, or external Church priviledges.

1. Such as stand by their own visible profession, as all first Covenanters do; so the Profelytes under the Old Testament, and all visible Saints: or else

2. Such as stand in a *Political, Moral* consideration, as in the right of another, through a free

free promise. The distinction is common amongst our Divines, but I quote it from Mr. *Sydenham*, cap. 4. p. 31. Of his Christian Excitation. And he illustrates it by a Princes giving a Title of Honour, or a piece of land to one, and his Heirs, they are all interested in it, yet some prove fools, or traitors, and are afterwards incapable, and this distinction he shews, holds in the New Testament: for if men deny a being in Covenant, in regard of external privileges, as well as special grace, or as he speaks, if they deny an external, as well as an internal being in Covenant. Then

1. None can administer an external Ordinance, an outward sign to any; for we must go by external rules in these actings.

2. We set a Seal to a blank to all grown persons who are baptized, without we know them certainly in the Covenant, and that who knows? for our Judgment will no more hinder the Seal from being a blank to grown Professors, than to Infants, without they prove real at last, much more he speaks there, which I omit. Having premised these Propositions, we shall now examine what force there is in the Scriptures, for to prove what he would have, referring what is said to the judgment of the impartial Reader. The first Text is that in the 3. *Gal. 16, Now to Abraham and his Seed were the promises made, he saith not to Seeds as of many, but as of one, and to thy Seed which is Christ. And if ye be Christs, then are you Abrahams Seed; v. 29. The other is Rom. 9. 7, 8. Neither because they are the Seed of Abraham, are they all*

all children, but in Isaac shall thy Seed be called, that is, they which are the children of the flesh these are not the children of God, but the children of the promise are counted for the Seed. And Rom. 4. 13. For the promise that he should be Heir of the World, was not to Abraham, or to his Seed through the Law, but through the righteousness of Faith, &c. Hence Mr. Tombs, the Author, and all the party conclude, that, the Seed to whom the Covenant belongs, is the Spiritual, and not the Carnal. Not being born after the flesh, but believing that makes us children of the promise.

To this exception of his in which their greatest confidence lies, I reply

#### Repl.

1. It is built on a most gross corrupting, and abusing the Scriptures. Let us then diligently consider those two places in the *Galatians*? And afterwards that in the *Romans*. First, touching that in the former place, the words are *verse 16. He saith not to Seeds, as of many, but of one which is Christ.* Beza upon the Text saith, *obscurus locus est*, it is a place not easily understood: a dark Scripture, and indeed too dark, and intricate for *Antipedobaptists* so boldly to ground their opinion upon, so directly contrary to the sense of many plain places. The question is what doth the Apostle mean here, by *Christ*? By *Christ* cannot be meant *Christ* solely personal, for then no Believer should be accounted for the Seed but only Christ ( who as concerning the flesh came of *Abraham* ). And  
he



he and none else should be concerned in the promises: But it is to be understood of Christ mystical, as Beza there notes, *Apostolus eo nomine non solum caput, sed membra cum suo capite designans*, the Apostle by the word Christ, denoting both Head, and Members. *Caput, & Corpus unum est Christus*, the Head and the Body make up one mystical Christ: the word Christ being to be taken collectively in this place, so we have it 1 Cor. 12. 12. to which Beza refers. And if this be the sence of it, as what else can rationally? then as Mr. Sydenham notes, this Text will make rather for us, than against us, for if we exclude all Infants from being of the Body of Christ; we must in so doing unavoidably exclude them from Salvation, for he is Saviour to no more than he is head of, which is his Body. As for the words in the nine and twentieth verse, that will afford the Antipedobaptists little relief: the words are, *If ye be Christs, then are ye Abrahams Seed, and Heirs according to promise*, from whence, saith the aforesaid Author, they argue, the Apostle here describes who are the Seed, so that now no children born of believing parents can be the Seed, for they must be Christs according to that v. 16. *We are all the children of God through Faith in Christ Jesus*. But let such understand what Beza saith on the place, namely that the Claramontanus Bible hath the words thus, and he thinks more right *ἐὶ δὲ εἷς ἐστὶν ὁ Χριστός* If you be one in Christ, then are ye Abrahams Seed: which comports well with the former verse *There is neither Jew nor Greek, neither bond nor free,*

free, &c. but ye are all one in Christ Jesus, and if ye be all one, then Abrahams Seed. From which

1. It is clear that the Design of the Apostle is, to take away all difference between Jew and Gentile, and to hold forth their unity in Christ, and that this is the very scope of the place *Beza* shews fully in his Annotations upon it, and that now there is no distinction betwixt them as formerly: But the *Gentiles* are become *Abrahams* Seed, as well as the natural and believing *Jews*. *Quod unius Seminis nomine collectivò significatur*, as before in the sixteenth verse, which is pointed out to us by the collective name of *one Seed*.

2. The Apostle here hath no intent to shew the distinction of *Abrahams* Seed as the Subject of the outward priviledges and administrations of Ordinances, but to shew that none are spiritually and really *Abrahams* Seed, and Heirs of promise, but such as are *Christs*, one in him with *Abraham*: for if this should be the distinction of Seed as the subject of outward Ordinances, it would be as much against professing Believers as Infants: for the proposition from this Text, as our Opposites draw it, is thus: none but those who are *Christs* are *Abrahams* Seed, and none are *Christs* but real Believers, and therefore none but they must be baptized. But how weak is this? 1. Because if none but such are *Abrahams* Seed, and consequently none but such the subjects of Baptism, then visible Believers are not the subjects of Baptism; for they may not be *Christs*, no more than Infants. 2. None must be baptized at all

upon this account, for who knows who is Christ according to Election and saving Faith? To say we have charitable grounds to believe visible professors are Christs, till we see the contrary, is not to the question as stated, nor as it lies in the Text: the Text saith, *If ye be Christs, then ye are Abrahams Seed*: they say none are in

See Chapter the fifth  
of the first part of the  
Authors Treatise.

Christ but real Believers, and none must be baptized but the spiritual Seed, and that will require not only a

judgment of charity, but infallibility to determine. And besides the Apostle is describing here what the real and spiritual Seed are, as having an inward right to Christ, and not what the apparent Seed of *Abraham* was, for he speaks to the *Galatians* who were visible professors, and Believers then in appearance, and he puts them upon a trial of themselves, whether they were Christs or no. I have been the larger in quoting something from *Beza*, but more from *Mr. Sydenham*, who speaks abundance of reason, that you may see how wretchedly this Text is abused by our Opposites. And how far wide it is from the purpose, for which they usually bring it.

Now for that other place, *Rom. 9. 7, 8. They that are the children of the flesh, these are not the children of God, but the children of the promise are counted for the Seed.* What do they gather from hence? Why, that Infants because children of the flesh, are not under the promise: this indeed is well argued. for this is to make the Apostle contradict himself in the same breath,  
for

for the Text saith, *In Isaac shall thy Seed be called.* Now that was a child of *Abrahams* flesh, and yet a child of promise too. And from hence issueth three undeniable Propositions; as Mr. *Sydenham* noteth.

1. That *Abrahams* spiritual Seed were as much his fleshly Seed also, *Isaac*, as *Ishmael*, except Profelytes and Servants.

2. The Covenant was administred to all *Abrahams* natural and fleshly children, as if they had been his spiritual, and before they knew what faith was, or could actually profess *Abrahams* faith.

3. When there is mention of *Abrahams* carnal Seed in opposition to his spiritual Seed, it cannot be meant primarily, or solely of those that descended from his flesh, for then *Isaac*, and *Jacob* were the carnal Seed, yea *Christ* himself, who as concerning the flesh came of *Abraham*. It must be therefore understood.

1. Of those of *Abrahams* Seed which degenerated and slighted the Covenant of the Gospel, such as *Ishmael*, and such of whom the *Apostle* speaks of, *Rom. 9. 1.2.3.* his Brethren and Kinsmen after the flesh, whose condition he bewails, which was the generality of the body of the *Jews*; or

2. Some conceive by children of the flesh, he meaneth not in this place children by natural generation; but such as trusted in outward fleshly priviledges, and by children of the promise put in opposition to them, is meant true Believers, which are indeed the true Seed, in whom the word takes effect, and who were

*Si sensum mysticum spectes, non ii qui ex lege iustitiam querunt, sed fideles, sed quod promissionis filius intelligantur ii quos diximus secundum litteram intelligi apparet ex vers. 9.*

*Quia vero promissionis filios interpretantur eos qui fidei amplectuntur promissionem, dicunt quidem quod res est, sed non satis apposite loquuntur. Neque enim Paulus hoc loco filios Abrahami a ceteris distinguit ex fidei nota ut supra. c. 4. sed de primaria causa id est de ipsius fidei fonte grauitate videlicet electionis aeterno proposito differit. Beza in Locum.*

figured forth by *Isaac*. This is a truth, saith *Beza*, but not apposite to this place, for *Paul* doth not here distinguish *Abrahams* children from others by their Faith as in the fourth of *Romans*, but disputes of the primary cause, even of Faith it self, which is the eternal purpose of God according to his Election of Grace: verse 11. So that the Apostles express Doctrine is, that Election and Salvation is not from works, but free Grace. But the Opposerss of Infant Baptism, have always perverted the scope of *Paul* in this place, as if he intended it, of outward

Church priviledges, not to be had by being born of believing Parents, which the Text has nothing to do with, as every unpartial and judicious Reader will apprehend. Nay this very place proves the quite contrary, for the Apostle makes two sorts to be within the visible Church, viz. Some are of *Israel*, that is in mans eye: these partake of the outward priviledges, v. 4. 5. Others are *Israel*, that is the true spiritual Seed, that belongs to Gods Election, and obtain the saving Promise. So *Gal. 3. 8*. The Gospel was preached to *Abraham*, and the Covenant made with him, is the same for substance with



with that we live under, and as persons were under it then, so is it now: it is not streighter now, and larger then, but the same. And the like appears, verse 14. and 17. the Identity of the Covenant is there manifest, which is a truth destructive to the Opinion of Antipædobaptists, and therefore they so strike at it.

Having thus examined the Expositions, which according to his Imagination, the Scripture it self puts upon the [Seed] spoken of, Gen. 17. 7. and discovered his great mistake. I could do it too very fully as to most of the Authors following, which he saith, do give in their concurrent sence with his, upon the Text.

The first named is Calvin upon: Gen. 17. 7. who saith, *that it is manifest that the promise understood of Spiritual Blessing, pertaineib not to the Carnal Seed of Abraham, but to the Spiritual as the Apostle himself saith, Rom. 4. 9. &c.*

In this I find the Author guilty of shameful Oscitancie, and it is intollerable for any man thus to impose his mistakes upon the Reader. The words are not *Calvins*, but *Estius* his Answer to Calvin; who again and again in his Comment upon Gen. 17. 7. asserts the promise to be made to *Abrahams* natural and fleshly Seed, and to all of them—for thus he saith, *Nunc videndum est quem populum designet. Falluntur autem qui putant solos hic electos notari*—They are deceived who think it to be meant only of the Elect. Again, *clara est Pauli Doctrina de naturalibus Abraham filijs, quod sint Sancti rami, quia ex sancta radice prodierint, Rom. 11. 16.* the Doctrine of Paul shews clearly 'tis understood of



the natural children of *Abraham*, for if the root be holy, so are the branches.

Then afterward: *Quare nihil certius est, quam Deum fœdus suum pacisci cum filiis Abrabæ, qui naturaliter ex eo gignendi erant.* Wherefore nothing is more certain than that God made his Covenant with the children, which were naturally to be begotten of him. And then answers the Objections that may be made against it from *Rom. 9. 8. Neque repugnat quod dicit Paulus.* The cause of this mistake in our Author is meer carelesness, for he never examined *Calvin*, but finds in Mr. *Tombes* his *Examen: pag. 50.* This passage quoted by him, viz. *Estius annot. ad Gen. 17. 7. Colligit hinc Calvinus eo ipso quo quis est semen Abrabæ, ad eum pertinere promissionem Abrabæ faciã: that is, hence Calvin* gathers, that the promise—belonged to the children of *Abraham* as they were his natural or carnal Seed. To which *Estius* replies—thus—*Responsio manifesta; promissionem illam de benedictione spirituali intellectuã non ad carnale semen Abrabami pertinere, sed ad spirituale quemadmodum eam ipse Apostolus interpretatus est Rom. 4. 9.* Which is according to the Authors Translation—It is manifest that the promise understood of spiritual blessings, pertaineth not to the carnal Seed, &c. here I might pass some observations upon this mistake of the Author. 1. That he is very careless in quoting Authors, and taking one for another, and that the testimony he cites for himself is against him. 2. That he and his party, and the Jesuites and Papists agree very well in the interpretation of these Scriptures

Scriptures that relate to the Covenant. The Author lies open to the last, also in what he quotes out of *Amesius, de predest.* For *Amesius* speaks but just half of what he sets down, in one and the same character, and the promise that he disputes of there against the Remonstrants, is that in the ninth of *Romans* 8. So that it is not *ad idem*, for we are speaking of that, *Gen. 17. 7.* God said indeed he would not establish his Covenant with *Ishmael*, but with *Isaac*, *Gen. 17. 27.* but by Covenant there is not meant the Covenant we stand in to God in regard of our persons, for our own personal benefit, but the Covenant of special Prerogative to *Isaac*, that Christ should come of, and the Church remain in his posterity.

Next follows the dismal Consequences, which, as he saith, the Doctrine of Infant-Baptism is attended with. But they are only imaginary, not real ones. *Quicquid recipitur recipitur ad modum recipientis*; as the man thinketh, so the Bell, &c. But let us hear what they are,

1. If God made his Covenant with the Posterity of Believers, as this Doctrine asserts, then saith he, all the Posterity of Believers should certainly have grace bestowed upon them.

Reply. No such matter, for we have proved they may be said to be in Covenant, in regard of external priviledges only; and not partake of the spiritual grace, or saving benefits of the Covenant.

Which, saith he, Mr. Blake doth confidently affirm, p. 6. saying, that Christianity is hereditary,

But as the child of a Noble man is noble, the child of a Free man free, a Turk a Turk, and of a Jew, a Jew, so the child of a Christian, is a Christian. But I pray Sir, who told you this of Mr. Blake, was it not your old friend Mr. Tombs *Exercit. p. 53.* your words differ very little. If this be true saith Tombs, that the Covenant of grace is a Birth-right priviledge, then the children of Believers are children of Grace by nature, for that which is a Birth-right privilege is a priviledge by nature, and if as Mr. Blake saith, *p. 6.* to [ but neither of them names the Book ] Christianity is hereditary, that as the child of a Noble man is noble, the child of a Turk is a Turk, of a Jew a Jew, the child of a Christian is a Christian, then saith Tombs [ just as my Antagonist ] Christians are born Christians. O wonderful, that men should so agree! And how are they then, saith he, the children of wrath by nature? and saith our Author this is in contradiction [ thats some alteration ] to the Scripture which saith we are children of wrath. One would think these men did very well agree, they do so often meet and kiss each other, but tis in *aliquo tertio*, that is, in the point of Baptism, for I hear from those that knows them both *intus & in cute*, that they are at a great, if not irreconcilable distance in some other matter: But I would have the reader to understand that these words are not *Blakes*, though charg'd upon him by Mr. Tombs to render him odious, which is very sad: And that learned godly man being very sensible of the injury, signifies to Tombs that he disowns it, and adviseth him to forbear such de-

vices. I believe, saith he, no such thing that Parents convey to their *children*, as by Birth-priviledge, a being in Christ Jesus, but if you understand by Christianity the bare name or title of Christian, together with a right to Church priviledges, then I shall own the thing, but disclaim the expression: A sufficient vindication from so sordid a Calumny, and if this were so unworthily done in Mr. *Tombes*, what shall we think of the Author. who hath lick'd up that vomit again, and cast it upon Mr. *Blake*, after he had so well cleared himself, which he could not but know.

Nor doth our Doctrine contradict those Scriptures which say we are children of wrath by nature, and except a man be born again, &c. *Job*, 3. 3. for even all the Elect are born sons of *Adam*, children of wrath, and yet they are the children of promise, *Isaac* himself was visibly the child of promise in his infancy, he was born by promise, *Rom*. 9. 7. 8. 9. and yet in respect of natural generation, he was a son of *Adam*, a child of wrath.

Another Absurdity he *Mr. Tombes* again. fancies, is, *That then all the posterity of Believers must be saved, without*, saith he, *you will necessitate the Doctrine of falling from grace.*

Down right Mr. *Tombes Exerc. p. 52.* if God keeps his Covenant, it follows that all the posterity of Believers are saved, or if some are not saved, though they be in the Covenant of grace, there may be Apostacy of persons, &c.

This is a *non sequitur*, for the Covenant of Grace is not absolute, and saving to all that are once within it; it is absolute & saving to the Elect

Seed, but not to those who partake of the outward priviledges of it, but take not hold of it by faith. It may truly be said of all Elect Infants born of believing Parents, that they are absolutely under the Covenant: (as *Isaac* in his

*Mr. Cotton's Grounds  
and Ends of childrens  
Baptism.*

*Dr. Preston of the  
Covenant.*

Infancy) even before they believe, yea their believing in Gods time is given to them as the effect, and not the cause of the Covenant;

But as for others who only partake of the outward priviledges of it, and no more, that do not believe, it is not saving to them.

As for the other dismal Consequence of *Falling from Grace*, which they say we must hold, if Infants of Believers be in Covenant, and not all saved.

This is like the rest; the fear is more than the hurt; for as *Mr. Cotton* saith, whom soever God taketh into Covenant are in a State of Grace, but what Grace? either *common* or *saving* Grace. The Elect are in a state of *saving* Grace, and they shall never totally fall away, but persons may fall away from a state of common Grace, and from the external priviledges of the Gospel, & Covenant of Grace *quatenus* it respects outward spiritual priviledges. Those that stick at this, and will not own it for Truth may do well to give us the sence of those Scriptures, *psal.* 44. 17. *Dan.* 11. 30, 31. Where they are said to be false in Gods Covenant, and to apostatize from it.

Another dismal consequence, which is only  
the



the result of an idle and erroneous conceit is, *That we tie up the Groce of Gods Covenant to the children of Believers only, and then what hope for the children of unbelievers.*

No fear of that, for the children of unbelievers may belong to the Election of Gods Grace, but have no right to be baptized, but upon their own personal profession, nor are the children of those who are called Christians to be ranck'd with the children of Pagans ( for they are in a nearer capacity of Salvation, being born in a nation where the Gospel is preached ) of whom the Apostle speaks, who being strangers to the Covenant, are said to be without hope: Lastly, he saith our *Doctrin*e overthrows the Covenant of Grace it self, concluding an interest without faith, and deriving a Title by Generation.

Not so. Whatsoever both they, and Papists would fasten upon us ( for in this they are agreed ) for we say, that the Infant Seed of Believers are Confederates with their Parents, and God excepts of the Parents Faith, and embraceth the children into the same Covenant with them. *Licet pueri Infantes, fidem non habent, Deus tamen eorum parentes compellans, ipsos etiam complectitur.* God taking the believing Parents into Covenant, takes the children in with them, as we have before more fully shewn out of Calvin on Mat. 28. 19. Mark 16. according to the Tenor of the Covenant, *I will be thy God, and the God of thy Seed.* Nor do we hold, we derive a Title to the Covenant by Generation, for *Fædus non transfunditur per carnem*, saith Peter



*Peter Martyr, the Covenant is not propagated or transmitted by way of natural Generation, [ that*

*Mr. Prinſley of the  
Doctrin. & practice  
of Pedobaptiſm.*

*which is born of the fleſh is fleſh ] the Parent communicates his nature and the corruption of it, unto his child but nothing of Grace. That is the free gift of God, and this it is that brings the child of the Believer into Covenant as well as the Parent, even the free and gracious promiſe of God made to both.*

Now Reader ſee ſome of the diſmal conſequences of their Doctrin, who deny the children of Believers to be taken into Covenant with them.

1. It puts a ſacrilegious reſtraint upon the Covenant, and makes an eſſential variation in it without warrant.

2. It excludes them from the ordinary way of Salvation, for if they have no viſible intereſt in the Covenant, ( no not ſo much as externally in regard of Gods viſible diſpenſation, ) then they have no viſible intereſt in Chriſt, the Mediator of the New Covenant.

3. It exempts and ſhuts them out from a participation of the Spirit, and ſanctification of their natures, whereby they may be made meet for the inheritance of the Saints : for all the influences of the Spirit, is by virtue of the Covenant : 2 Pet. 1. Now Mr. Tombes himſelf acknowledges that Infants may be ſanctified.

4. They have no ground of comfort in the death of their children, no more than they have concerning

cerning a Turk, or unconverted Indians child, for that which affords a visible ground of hope off the salvation of another, is his visible interest in the Covenant of Grace; to be an Aliene to the Covenant of promise, is to be without hope, in the Apostles Account, *Eph. 2. 12.* So that we may say (with Mr. Ford, concerning all the children of Heathens, dying in Infancy, *They are taken into the hands of God, who indeed may (for any thing we know) save them by Pre-rogative, and an undiscovered depth of mercy; but he hath afforded us no ground, so much as to hope, that any of them are saved, because the Statute-Law of the Kingdom doth not extend Salvation beyond the Covenant.* Now an Anabaptists Faith concerning the Infants of believing Parents, even his own, puts them into the same irrelative condition (as to God and the Covenant) with the children of Infidels and (by consequence) under the same hopelessness of Salvation. Now let tender Parents consider, who undoubtedly would think it a sad thing to bring forth children to the destroyer, what sad principles theirs are, by, and according to which, they must kiss their beloved Babes, when they are a dying with that sad Farewel, which the dying Heathen gave his departing soul;

*Animula vagula blandula, &c.*

And truly one of their Opinion in this town, and supposed godly, said in my hearing, they had no ground of it.

5. And consequently they have no ground of hope

hope ever to see them again with comfort at Christs appearance, for there is no foundation of hope of a glorious resurrection unto life, but by virtue of the Covenant. *Luke 20. 36, 37, 38. Heb. 11. 16. Añ. 26. 7, 8.*

The other Scripture that he encounters with, is that *Añ. 2. 38.* A parallel place to that in *Gen. 17.* The Argument which we bring for Infant Baptism from hence is this,

Those to whom the promise doth belong, to them belongs Baptism, but to those that repent and their children the promise belongs, therefore to them and their children belongs Baptism.

Against this he hath a double Exception.

1. *By the promise there, is not meant the Covenant of grace but the giving of the Spirit, called the promise of the Father, prophecied of by Joel 2. 28.*

To which we answer, That though in the fourth and seventeenth verse. Where is mention of the extraordinary gifts of the Spirit, which refers to *Joels* Prophecy, yet the promise in the eight and thirtieth verse is of another nature, and not meant of those extraordinary Gifts; for

1. Because it is such a promise as is still a fulfilling, and shall be throughout all the times of the New Testament, parallel to that *Isa. 44. 3. I will pour out my Spirit on thy Seed, and my blessing on thy Off-spring.* It is such a promise as appertains to Parents, and to their children, and all that shall be called to the end of the world, whereas the promise of extraordinary Gifts,

was

was but *pro tempore*, for a certain time, and relating to that season.

2. It cannot be understood of extraordinary Gifts, because *Peters* hearers had no such Gifts nor had the *Jews* or *Gentiles*, who were afar off, and afterward called such miraculous Gifts; and as *Mr. Stephens* notes, if the promise ( *to you, and to your children.* ) be meant of extraordinary Gifts, how will the parts of the Text agree with each other? The *Apostle* exhorts them, *be baptized every one of you in the name of the Lord Jesus Christ, for the remission of sins*: and then gives this reason, *For the promise is to you and to your children.* If therefore the promise be meant of extraordinary Gifts, then the command, *be baptized every one of you*, will stand in immediate relation to such a promise. And so the matter will come to this Issue, that all that are baptized: and particularly they that renounce their old, to take up a new Baptism, they will have a promise made to them, and to their children to speak with diverse kinds of languages. [ Which promise I never understood was made good amongst them, for few of them have any more than their Mother Tongue. ] On the other side, if the promise be taken for the promise of Christ, and for remission of sin by his blood, in this case it will be easie to shew the connexion of the words; for what can be more aptly spoken than this? *Be baptized every one of you in the name of the Lord Jesus, for the remission of your particular sin: for the promise of the pardon of sin, by the blood of Christ doth belong to you and to your children?*

3. The

3. The promise here mentioned was to give hope to those poor creatures, and to prevent the despair, which they were ready to fall into upon conviction, that they had crucified the Lord of Life, and what comfort could this bring to their wounded consciences, to tell them they should have the miraculous gifts of tongues?

2. 'Tis farther objected, *by children are no other meant than the posterity of the Jews.*

To which we reply, with Mr. Sydenham.

1. The word *τεκνούς* signifies off-spring, though never so young. *Job. 16. 21. Luk. 1. 31. Mat. 1. 26. Luk. 1. 57.*

2. 'Tis an indefinite word, therefore must not be restrained to grown children, except God had exprest it in a peculiar phrase.

3. It must be understood of their Infants, because he useth the phrase of speech to these *Jews*, (which they had been trained up in from their fathers) *I'll be the God of thee, and thy Seed*, and the *Jews* must needs understand him speaking in this Dialect of their children included in the promise.

4. Why should the *Apostle* name children, if he had not meant Infant Seed? otherwise it had been sufficient to have said, the promise is to you, and as many as the Lord shall call: but therefore names children, because it had relation to the Covenant.

It is true what the *Author* saith concerning Dr. Hamond, that he conceives children to be there really the posterity of the *Jews*, and not particularly their Infant children, but that is but one Doctors Opinion in opposition to an innumerable

numerable company of our judgment, and that not without sufficient ground, if the forementioned reasons be well weighed. The other is, Dr. Taylor who speaks not his own sense upon the Text, but personates (as he tells us) an Anabaptist; we may see his own proper judgment in his last piece, viz. *The consideration of the practice of the Church in baptizing Infants of believing Parents*, pag. 48. 49. It is, saith he, in our case as it was with the Jews children, our children are a *holy Seed*: for if it were not so with Christianity, how could S. Peter move the Jews to Christianity, by telling them the promise was to them and their children? For if our children be not capable of the Spirit of promise, and holiness, and yet their children were holy; it had been a better Argument to have kept them in the Synagogue, than to have called them to the Christian Church—— And indeed if the Christian Jews, whose children are circumcised, and made partakers of the same promises, title, and inheritance, and Sacrament, which themselves had at their first conversion to the faith of Christ, had seen their children shut out from the new Sacrament [ of Baptism ] it is not to be doubted but they would have raised a storm, greater than could easily be suppressed: since about their circumcision they had raised such tragedies, and implacable disputations; and there had been great reason to look for a storm; for their children were *circumcised*, and if not *baptized*; then they were left under a burthen, which their fathers were quit of, for S. Paul said unto you, *whosoever is circumcised is a debtor to keep the whole*



*whole Law*, these children therefore that were circumcised, stood obliged for want of Baptism to perform the Laws of ceremonies, to be presented to the Temple, to pay their price, to be redeemed with silver and gold; to be bound by the Law of pollutions, and carnal ordinances: and therefore if they had been thus left, it would be no wonder if the Jews had complained, and made a tumult; they used to do it for less matters, and this may serve to ballance what the Author quotes from the Doctors *lib. of Propb. p. 233.*

Except. 4.

*Because, saith he, Circumcision was only a Seal to Abraham, not to believers, and their Seed, a Seal of the Faith that Abraham had long before he was circumcised, but so could it not be said of any Infant that had no faith.*

Repl.

In this the Author doth *quadrare* with the *Papists*. So say the Jesuites, and so say the *Antipedobaptists*. *Bellarmin* and after him others object that Circumcision in *Rom. 4.* is not said to be a Seal universally to any faith, but only a Seal of the individual faith of *Abraham*, which is clear, saith he, in that it is expressly said, it was a Seal of the righteousness of the faith that he had, being yet uncircumcised, that he might be the father of all that believe: but only  
*Abra-*

only *Abraham* could be such a father, &c. your collection, saith he, is naught, when you say Circumcision was a Seal of *Abrahams* faith, that therefore it is so to others, for you conclude a general from a particular. So he and his followers limits the use of Circumcision as a Seal of the righteousness of faith to *Abraham* only.

*Paræus* gives an acute reply to this, thus—That which belongs in common to all the *Species*, may well enough be attributed to the general, for that which all the *Species* have in common, they have from their general. But why, saith *Dr. Sclater*, should circumcision be a Seal to *Abraham* only, and not to others as well as him? was the Covenant made with him only, or with his Seed also?

or was Circumcision a sign of the Covenant to *Abraham* only, or else to his Seed also? if the Covenant belong to [all] if Circumcision was to [all] a sign of their being in the Covenant, why not to [all] also a Seal of righteousness? Forsooth, say the *Papists*, one end of *Abrahams* Circumcision was peculiar to *Abraham*, as that he should be the father of all Believers, therefore this also of being a Seal of the righteousness of faith. *Answ.* And I wonder why we may not conclude by like reason, that to *Abraham* only it was a Sign of the Covenant,

*Paræus ad locum.*  
*Quod omni Speciei in-*  
*est, toti generi recte*  
*tribuitur: sicut igitur*  
*valet: Homo, Equus,*  
*& quodvis animal*  
*sentit, movetur:*  
*& sensus, motus, dif-*  
*ferentia Syntactica ge-*  
*neris recte dicitur. Sic*  
*valet circumcisio est*  
*σφραγίς addita*  
*fœderi ob signationis*  
*causâ, ergo. Dr.*  
*Sclater on the fourth*  
*of Romans.*

nant, because this end they mention had place in *Abraham* only? But let us more nearly view the reasons; it was *Abrahams* privilege only to be the father of all Believers, both circumcised, and uncircumcised, *ergo* his privilege only to have circumcision a Seal of righteousness: how prove they that consequence? Because *Paul* joins both together, and therefore they are of like privilege: *Answ.* Why may we not say ( *ut supra* ) that the necessity of the sign of Circumcision was also *Abrahams* privilege, because it also is joined to the rest? But for fuller-satisfaction, view the scope of the *Text*, which is this; to shew that justification belongs to Believers of both people: the proof is from a sign: *Abraham* had righteousness in uncircumcision, therefore righteousness belongs to the uncircumcised; for this was that the Lord mystically intended to signify in justifying of *Abraham* before Circumcision, and in commending Circumcision to him justified: but why doth he mention that end of Circumcision as sealing up the righteousness of faith? *Answ.* To obviate an objection which might be made in this manner: if *Abraham* was justified before Circumcision, what profit received he by that Sacrament? *Answ.* It sealed unto him the righteousness of faith: and shall we say now it was *Abrahams* privilege to be confirmed in perswasion of righteousness? belike then his posterity, either needed not such confirmation, and so *Abrahams* privilege shall be to be the only weakling, in faith, that needs means of confirmation, or else his Seed shall lack that help that *Abraham* had for establishment;

stablishment; though the Covenant was equally made to them. Thus far Dr. *Sclater*, and I repent not my pains, he hath so cleared the point that I know not what either Papist, or Antipædobaptist can say against it: I shall add that which every one will subscribe to, that the children of *Abraham* stood in much more need of a Seal to confirm their faith, then he himself with whom the Covenant was originally made, and for that reason was called the father of the faithful, as well as for the eminency of his faith.

*It could not be, saith the Author, a Seal to an Infant that had no faith.*

Repl.

I perceive he hath read *Bellarmin*, for he jumps in with him: his words are these—If it be a Seal of Faith (in that Baptism comes in the place of Circumcision) it is in vain to baptize Infants: and why? because they have not Faith. Farther, saith he, *Isaac* received not the sign of Circumcision, as a Seal of the righteousness of the Faith which he had, being yet uncircumcised, seeing he was not in the faith, till after Circumcision: to which there needs no other answer than this, *viz.* *Isaac* was confederate with his Father *Abraham*, and upon that account to be circumcised, which engaged to actual Faith, and upon actual believing, it sealed this righteousness of Faith to him.

[It was a Sign put into his flesh only]

Repl.

We must take heed of extremes: The *Papists* hold that Sacraments do justify, and confer grace *modo non ponamus obicem peccati mortalis*, provided that we put no bar of mortal sin, which because Infants cannot do, they are all discharg'd by Baptism from the guilt of original sin. Against this Mr. Calvin in his Institutions doth vehemently inveigh, terming it, *Doctrina diabolica a devilish Doctrine*, because men hereby are taught to rest in a corporeal Element, more than in God himself: and with as much zeal doth he condemn the Doctrine of [*nuda Signa*] which makes the Sacraments to be only bare and naked Signs. *Caveamus* saith he, *ne vim Sacramentorum enervemus, usumque prorsus evertamus*: We must take heed we do not lessen the virtue of the Sacraments, and quite subvert their use.

Chamier lib. 1. de Sacram. in Gen. cap. 10. Sect. 11.

So Chamier (as Mr. Blake observes) is no less zealous against the *Papists* and *Anabaptists*. For he having mentioned the use of Sacraments as distinguishing Signs, addeth—*Hic tamen nec solus est finis, nec præcipuus Sacramentorum; itaq; Anabaptistas æque cum Bellarmino improbamus*—*quibus Sacramenta nihil sunt quam Signa instituta, ad discernendum Christianos a Judæis,*  
 & Pa-

& *Paganis, ut Romanis olim toga erat signum quo discernebantur a Grecis palliatis.* This is not the only or chief end of Sacraments, therefore we oppose the *Anabaptists* as well as *Bellarmin*, who esteem Sacraments nothing more than signs, distinguishing *Christians* from *Jews* and *Pagans*, as heretofore a Gown was a sign whereby the Romans were known from the *Grecians*, so that upon consideration, how apt men are to flye into extremes; we may conclude that *in medio consistit veritas*, the truth lies betwixt both, as in this, so in very many other points. As touching the business of Circumcision, it was a sign indeed or mark of distinction, to distinguish the people of God from *Aliens*, to separate betwixt *Jews* by nature, and *sinners* of the *Gentiles*; and it was also a Seal to ratifie and confirm what the Covenant did hold forth and promise. For God having entered Covenant with *Abraham* and his Seed, *Gen. 17. 10.* *This is my Covenant, which ye shall keep between me, and you, and thy Seed after thee; every man-child among you shall be circumcised.* And where as the *Author* and *Bellarmin* before him saith, it was a sign and a Seal to put into the flesh of the Infant, only it was a sign and a Seal to *Abraham*, *Mr. Cobbet* enervates this Argument in his *Vindication*, p. 54. by shewing

1. That the initiatory Seal is not primarily and properly the Seal of a mans faith, or obedience, but of Gods Covenant rather. The Seal is to the Covenant, even *Abrahams* Circumcision was not primarily a Seal to *Abrahams* faith of righteousness, but to the righteousness



Faith, exhibited and effected in the Covenant, yea to the Covenant it self, which he had believed unto righteousness; hence the Covenant of Grace is called the righteousness of Faith. *Rom. 10. 1.*

2. I farther answer, that 'tis granted, Infants have not actually the use of Faith, but to that end was Circumcision administred to the children of the Jews ( as Baptism is now to our Infants ) that when in time to come they should believe to righteousness ( as all the Elect, who live to age do ) their Faith might receive confirmation by their Circumcision in Infancy, and this was that which heightned *David's* confidence in his encounter with *Goliath*, reflecting upon Gods Covenant, of which the Circumcision which he received in his Infancy, was a sign and a Seal.

He goes on, *Neither is Baptism more than Circumcision called a Seal, it is a sign proper only to men of understanding, representing spiritual Mysteries.*

*Repl.* And why not as proper to Infants, as to men of understanding? *because they represent spiritual Mysteries*; and if this be all the reason he can give, he might better have said nothing: for what thinks he of Circumcision, did not that represent and shadow out diverse spiritual Mysteries, *scilicet*, our corruption by nature, and the nature of mortification [ by cutting of the foreskin. ] Was not the glorious mystery of our Redemption by the blood of Christ signified by the blood-shed in Circumcision, and yet this Ordinance was applyed to

poor ignorant Babes, to use the Authors Dia-  
lect

lect, and how slightly so ever he speaks of an Ordinance of like resemblance for signification yet the wisdom of God thought fit to have those circumcised that were void of understanding. I find the Author and his party too bold in censuring of things, that do any way cross their idol-opinion; and the wisdom of God himself shall suffer, rather than they will recede from the error they have suck'd in, yea, 'tis observable that some of them are as pertinacious, and inflexible in their principle of opposition to Infant-Baptism, and lay out as much zeal in this matter, as if their Salvation were concern'd in it.

*And not as Circumcision which was a Sign not improper for Infants, because* Mr. Tombes Examens page 84. line 12.  
*it left a signal impression in their flesh to be remembered all their days, but so cannot Baptism be to any Infants, and some carry it farther, how shall Infants know they have been baptized?*

*Repl.* It is true, Circumcision left a signal mark upon the Jewish Infants, but what of that? had they any other way to know this mark was given them for any such religious end, and purpose, as a sign or seal of the Covenant betwixt God and them, but by the testimony of others? For instance, suppose an Infant born blind (as we read of such a one in the Gospel) was circumcised, who could never see that signal mark, he must be beholding to others, both to be taught the religious end of Circumcision, as well as to have intimation of the character he received in Circumcision. It is

well known that the same Ceremony is used by other nations ( though not as a Sacrament ) as the Inhabitants of *Colchis*, the *Ethiopians*, the *Egyptians*. The *Israelites* therefore when grown up, had no other way to know that signal mark was given to a religious purpose ( which was the principal end that Ordinance pointed at ) than by the information of their Parents, or other witnesses. And the Jewish Doctors tell us there was one appointed for that purpose, whose name they called *Baal Berith*, and *Sandak*, that is the Master of the Covenant, and to this sence *Junius* and *Tremelius* interprets that in *Isaiah chap. 8. 2.* where 'tis said *that he took unto him faithful witnesses*, viz. *Uzziah* the Priest, and *Zacheriah*: Faithful witnesses, to

**Mr. Brinsley:**

what? why to the Circumcision of his Son, and from hence it is conceived ariseth that ancient custom of witnesses ( grown now into a meer formality ) in baptizing children. Concerning which

**Mr. Cottons Grounds and Ends of Infant-Baptism.**

Reverend Mr. Cotton hath these remarkable passages, that when children are baptized upon the profession of their God-fathers and God-mothers ( for so they call it ) it is not the intendment, or Doctrine of the Church, to baptize them upon the Covenant or profession of them ( which is one of the mistakes of our Author *p. 184.* of his Treatise ) but to bind the sureties that when the child groweth up to years of discretion, they shall assist the Parents in the Christian education of the child, that he may learn and practice those good

good things which at his Baptism they promised, or undertook for him, as appeareth by the charge given to the Sureties. I shall add that the same Office may be much more needful in case the child's Parents dye, before it comes to years of discretion.

5. Except. *Circumcision was not administred to Believers, as Believers, and to their Seed, but according to the Institution, to all the natural lineage and Posterity of Abraham, good or bad.*

Repl. In which passage, there are two mistakes, for.

1. *Abraham* was a Believer, and was not Circumcision administred to him, as a Believer, and to his Seed?

The whole body of the *Israelites*, professing the worship of the true God were accounted Believers, and all the world besides, *Infidels*, without God, and afar off, Eph. 2. 12, 17. But as for the *Jews*, they have the name of God's people, his peculiar people, they are said to be near unto him, Psal. 148. 14. *A people called by his name.* 2. Chron. 7. 14. And God owns them as his. Eph. 3. 15. And all upon account of the Covenant God made with *Abraham*, and his Seed, and 'tis upon the account of the Covenant of free-grace that any among the sons of men are the people of God. 'Tis true indeed, the Apostle says, Rom. 9. *All were not Israel that were of Israel*, all were not godly, by virtue of Election, and Regeneration; there were many of them his people, nay, most (*for though Israel be as the Sea-sand, yet a remnant only shall be saved.*) By Covenant relation, or external profession

profession only, as there are Believers only by profession now under the Gospel, by virtue of which they are esteemed within the Covenant, and admitted to the privileges annexed.

2. That confident assertion too is spoken without book, namely, *That Circumcision belonged to all the lineage of Abraham, good and bad.* For

1. His Female-posterity were not circumcised personally: this he himself objecteth against us, and that right enough, for the command was only for the *Males*, not Females, by reason of their incapacity.

2. If any credit may be given to the *Jewish Doctors*: (as who is so silly as to deny it them, in a matter of Fact of this nature) they tell us that the Male-children of an excommunicated person that remained impenitent were not circumcised, and that this was one of the ways, by which they punished impenitent excommunicated persons; *Buxtorf* hath it out of the Epistles of the *Rabbins*, and

*Godwin's Moses and Aaron. lib. 5. cap. 2. pag. 181.*

we have the same attested in *Godwin's Jewish Antiquities*.

3. Moreover during so long a time as the *Israelites* were in the wilderness, there was not one Infant of all that were born there circumcised, and so they wanted the signal mark. We see in some cases the Ordinance was suspended, (as Christ allows us a dispensation in respect of the Sabbath) and we may say of Circumcision, as he did of the Sabbath, Circumcision was made for man, and not man for Circumcision.

*Circumcision belonged to all the posterity of Abraham*

braham, good and bad ( as he says before ) without any such limitation as is put upon Baptism, if thou believest with thy heart thou mayst.

Repl. And why was that ? But because not only the *Eunuch* there, but the rest of the adult persons, that we read of in the *Acts*, who were baptized, were the first Subjects of the Ordinance, and that requires personal profession of Faith ; ( was in *Abraham* who was circumcised ; but it was not so with his children ) and they were all of them *Aliens*, ( for not only the *Gentiles*, but Jews also were to be look'd upon as such, in reference to the new administration of Baptism ) and therefore it was necessary they should make a profession of their Faith, and acceptance of

*Mr. Gese. Vind. Pa-  
doptist.*

the Covenant under the new administration, before they were admitted to the Seal thereof, Baptism : so if any Minister of the Gospel should preach to *Jews* and *Pagans*, they are to have some account of their Faith, before they ought to baptize them ; but upon their believing, and being baptized, the promise takes in their children also to a participation of the same Ordinance. For as we have before hinted, *Abraham* believed first, and afterward was circumcised, but he having a Covenant made with him and his Seed ; *Isaac* his Son was circumcised before Faith. So was it with the *Prose-lytes*, and their children ; so that here lyes the fallacy, when that shall be taken for a rule absolutely necessary in the administration of Baptism, which is only so in some respect.

Far-  
ther



ther to what he saith, of *no such qualification mentioned*, that the Parent should be a Believer to capacitate the Infant for Baptism. It may suffice to tell him, there was no need thereof, for the Apostles knew well enough, the Covenant in the former administration to extend to visible Believers and their Seed: which was never repealed by the coming of Christ.

*But will you deny Abraham to be a believing Parent? was not he a Father to them all? what then? he was a publick common Father which reaches not the case in hand, neither have they any other in his stead, therefore the Analogy holds not.*

*Repl.* This is a poor shift, for that *Abraham* was a publick Father we all hold, according to that of the Apostle. *Rom. 4. 11.* He received the Sign of Circumcision, a Seal of the righteousness of Faith, which he had, yet being uncircumcised, that he might be the Father of them all that believe, though they be not circumcised, that is, the uncircumcised Gentiles that believe, as well as of the Jews. But why is he termed the father of Believers in both people? I suppose no better reason can be given than what I find in Doctor *Sclater* upon the fourth of *Romans*: namely, because from him the Blessing of the Covenant is derived as an inheritance passeth from the Father to the Son, or because in him the Covenant is made with all Believers, and their Seed. But what is this to the children of Believers, what benefit redounds to them that do not actually believe, nor profess the Faith of *Abraham*, having not the use of reason? the same Learned Doctor

Doctor gives this answer, although Infants have not actually the use of reason ( nor can actually believe ) yet to that end ( as Circumcision heretofore ) Baptism is ministred to Infants, that when in time to come, they shall believe to righteousness, their Faith may receive confirmation, by Baptism in infancy received ; as *David's* Faith did against *Goliath*, he reflecting upon his Circumcision, ( the sign and Seal of Gods Covenant with him ) when he went out against *Goliath*, that uncircumcised Philistine. To this purpose saith *Augustin*, *In Abraham precessit fidei justitia, & accessit Circumcisio signaculum justitiae fidei, &c.* In some justification goes before the Seal, as in *Abraham*, and *Cornelius*, in others the Seal is before righteousness——*Sicut in Isaac, qui octavo suae nativitatis die circumcissus est, precessit Signaculum justitiae fidei, &c.* As in *Isaac* who was circumcised the eighth day, the Seal preceded Faith —— *Ita in Baptizatis infantibus &c.* So in infants that are baptized —— *August. de Bapt. contra Donat. l. 4. c. 24.*

Excep. 6. Because Baptism came not in the room, place, and use of Circumcision, and the reasons he brings to prove it, are diverse ; we shall now examine them.

First, he saith, *It must not be look'd upon to come in the room, and stead of it by any means :* and why

1. Because then Males, not Females would be baptized.

Mr. Tombes Examens  
p. 4.

Reader, we must now give thee notice, that we are to renew our combat with Mr. Tombes ;  
for

for this first reason is his, *Examen*, pag. 4. And the old Answers will do well enough.

1. The reason why Females were excluded from an actual participation of Circumcision was their incapacity.

Mr. Marshal Defence  
of Infant Baptism.

2. They were virtually circumcised, and reputed among the circumcised ones in that they were admitted to the Passeeover, when the expresse command of the Law was that no uncircumcised person must eat of it. *Exod.* 12. 48. And farther it appears, they were reputatively circumcised, by that passage, where 'tis said, the whole house of *Israel* was circumcised, and by that of *Sampsons* Parents, who were displeased that he took a wife of the uncircumcised Philistins. *Judg.* 14. 3. for if the *Israelitish* women had not been accounted circumcised in the Males, Circumcision could have made no difference between Wife and Wife.

2. His next reason is, *Because all Believers out of Abrahams Family were not circumcised.* Mr *Tombes Exercit. p. 4.* He gives instances of those out of *Abrahams* Family that were not circumcised.

*Repl.* I have answered this before, that some of them lived before the ordinance of Circumcision was instituted, and others for other reasons were not circumcised, as I have shewn but I love not to repeat.

3. His third reason is, *because then the circumcised needed not to have been baptized, if they had been already sealed with the new Covenant Seal, but Christ himself and all his Apostles, &c. were circumcised*

*circumcised, yet nevertheless were baptized.*

*Repl.* If this deserves an Answer, take this, The Covenant of Grace both under the Law and Gospel is one and the same for substance, though as to the external administration thereof, there is a difference, and accordingly the Seals are different. The Landlord if he please, may break the old Seal, and set on a new one to the grant, he makes to his Tenant.

2. He saith, *it comes not in its room and stead as to the ends and uses.*

*Repl.* Though as to some circumstances, there be a difference between Circumcision and Baptism in regard of their ends and uses, yet there is no material difference, as to substance.

But let us see his reasons why Baptism succeeds not Circumcision as to the ends and uses: which are these.

1. *Because Circumcision was a sign of Christ to come in the flesh, but Baptism that he was already come, Tombes exerc. pag. 4.* *Ans.* There is a very good harmony notwithstanding that, *quoad substantiam*, as to the substance, they both look at Christ, and agree in the main. The one signifies and seals the remission of sins, by and through the blood of Christ to be shed, the other through that blood already shed. There is an agreement in the signification, though not in the manner of signification.

2. He saith, *Circumcision was to be a partition-wall between Jew and Gentile, but Baptism testified the contrary.* Mr. Tombes again, quoting Cameron for it, *Exerc. pag. 4.* and then *p. 6.* Circumcision separated the Israelites from all nations,

nations, but Baptism signifieth that all are one in Christ:

*Repl.* Though Baptism be no partition-wall between nation and nation, yet the end and use of Baptism is to distinguish Christians from Pagans, Turks and Infidels. One of the ends of Baptism is to be a badge of distinction betwixt those who are *within*, and those who are *without*, as the Apostle speaks, 1 Cor. 5. 12. 13.

3. The Author farther tells us, *Circumcision initiated the carnal Seed into the carnal Church, and gave them right to carnal Ordinances, but Baptism was to give the spiritual Seed, an orderly entrance into the spiritual Church, and a right to partake of the spiritual Ordinances.*

*Repl.* Although I have ground to hope my Antagonist is a spiritual or godly man, yet he talks here at a carnal rate; for what thinks he of *Isaac* and *Jacob*, and *Christ* himself, they were the spiritual Seed, as well as the carnal or fleshly Seed of *Abraham*, for as concerning the flesh *Christ* came of him. As for his expression of carnal Ordinances, it is Scripture language *Heb. 9, 10.* And the Apostle means those Levitical outward Ceremonies, which were placed in terrene and earthly matters that reached only the flesh, or *did sanctify only to the purifying of the flesh.* But sure the circumcised had right to all the other Ordinances of a spiritual nature as well as those, and the Author is to rash in calling the—Church of God under the Old Testament a carnal Church, I scruple not to say it is a carnal speech of him. But 'tis observable, all is carnal with some men that doth not suit with  
their

their *Genius*, when in the mean time the carnality lieth unseen by them in their own proud-censorious, self-conceited, contentious spirits. And did indeed Circumcision initiate into the carnal Church? (that is the Church of God under the old Testament) was *Jesus Christ* the head of a carnal Church? he was the head of the Church under the Law, as much as of the Church now in the days of the Gospel: and will any sober man say, he was the head of a carnal Church? This were heterogenous indeed that a spiritual head should be joined to a carnal Church: But I pray what singular virtue do these men see, and find in Baptism, that they so much advance it above Circumcision? what is there in it of it self (since they keep such ado about it) more than in Circumcision? It is altogether in it self as carnal as Circumcision, and the people that submit to it as carnal as others; and as carnal, and perverse an use do some of them make of it, as the Jews did of Circumcision. Some I know are more wise and sober than the rest; but too too many make an idol of their Baptism, they make it a fire-brand of contention, and the beginning and end of all Religion. When as to speak plainly, the Baptism of water of it self (due reverence being still had to all Gods Ordinances in their places) is as low and carnal a thing, as poor a Ceremony, as empty a sign and shadow as Circumcision. Baptism and Circumcision as to the letter, are just alike as to any intrinsecal worth, the one relates to the letting out of a little blood, the other to the washing of the filth of the flesh.



The cleansing of ones hands and feet from dirt

Mr. Sydenham's sober  
Exercit.

is the same with it, and as  
efficacious, and acceptable  
as this of it self. In a word

there is a Circumcision in the flesh, and a Circumcision in the heart, the former carnal, the later spiritual, and so there is a Baptism of the flesh, and a Baptism of the spirit. The Apostle derides Circumcision in the flesh, where that of the heart was wanting by giving it the contemptible name of *Concision*.

Blakes Covenant sealed.

And as Circumcision was  
Uncircumcision; so Dipping

is *Non-Baptism* where that of the spirit is wanting.

4. Lastly, he saith *Circumcision was to be a Bond to keep the whole Law*.

Repl.

The place is *Rom. 2. 25. Circumcision verily profiteth, if thou keep the whole Law*. The Apostle intends both ceremonial and moral Law; as else where he speaks, *He that is circumcised is a Debtor to the whole Law*; the meaning is, he that is circumcised with an opinion that he shall be justified thereby, that same man is *fallen from Grace*, that is, from the way of justification by

Mr. Blakes Covenant sealed,

a Covenant of Grace, and puts himself under a Covenant of works, and so is

bound to keep the Law in every punctilio; nevertheless Circumcision in it self was properly a Bond binding the faithful to Evangelical Obedience

dience [ walk before me, and be upright, or sincere ] *Gen. 17. 1.* Circumcision which was the Seal of the righteousness of Faith, did oblige *Abraham* to walk perfectly, or sincerely before God, and hereunto also Baptism obligeth us.

5. He adds, *Circumcision was administred to all Abrahams natural Seed, without any profession of Faith, whereas Baptism is to be administred to the spiritual Seed of Abraham only upon profession.*

Repl.

Heres a double mistake, for first, we have shewed before that the children of excommunicated persons, that were impenitent were denyed Circumcision : *Godwin's Moses and Aaron, lib. 5. cap. 2. pag. 181.* So *Buxtorf.* Secondly, we find some baptized in the fourth of *Matthew*, and *Lydias* house, when none that we hear of professed Faith, but her self.

6. Lastly He draws low, & is come to the Dregs, & tells us, *Circumcision was a sign of Temporal Blessings, and Benefits to be enjoyed in the land of Canaan, whereas Baptism was to be a sign of spiritual Benefits.*

Note here *Mr. Tombs* and he differs, for *Tombs* grants they are both the same Sacraments, for the spiritual part, viz. Sanctification by the Spirit, and justification by the Blood of Christ, *Examen. p. 83.*

Repl.

But I pray what Temporal Blessings and Benefits in the land of *Canaan*, did they enjoy,

who never entred into it? But this is but an evasion learn'd from the Jesuites, as before: For *Canaan* or temporal Blessings were not the only things which Circumcision sealed, neither yet the main thing; for *Gen. 17. 7.* God promised *Abraham to be his God, and the God of his Seed*, this was the *grand promise*, the main of the Covenant which Circumcision sealed up, temporal Blessings were but an *Additament*.

The Text saith Circumcision was a *Seal of the righteousness of Faith*, and so of all spiritual mercies, as much as Baptism. Nor is Baptism only a seal of spiritual blessings ( this will not be owned for a true position in Divinity ) for Baptism sealeth our deliverance out of afflictions, as well as out of corruption, yea, it sealeth

*Cottons* Grounds and  
Ends of Infant-Bap-  
tism.

to us the raising our bodies from death out of the grave, as well as our souls out of the death in sin. Ba-

ptism sealeth as much *temporal* as *spiritual* blessings; for he that gives Christ, how shall he not with him give us all things else? and indeed Mr. *Tombes* like a Divine acknowledgeth that both Circumcision and Baptism signifie the righteousness of Faith, and sanctification of the heart. *Exerc. p. 6.* and *Exam. p. 83.* After all this unsound stuff, the *Author* is pleased to grant there is some Analogy ( little without doubt ) betwixt the one and the other, and since he toucheth it only with a light finger, I shall give you the Analogy between them more fully.

*The*

*The Analogy betwixt Circumcision and Baptism.*

1. Circumcision was a Seal of the Covenant made with Believers and their Seed.

2. By Circumcision Believers and their Seed had entrance into the Church of the Jews.

3. Circumcision shadowed forth the corruption of our nature, by cutting off the fore-skin of the flesh.

4. Circumcision shadowed out also mortification to sin, or regeneration by cutting of the fore-skin, and casting it away.

5. In Circumcision there was blood-shed, which pointed at our Redemption by Christ.

6. Circumcision was a Bond to Evangelical Obedience. *Gen.* 17. 1. Walk before me and be upright.

So is Baptism. 1. *Pet.* 3. 21.

So are Believers and their Seed by Baptism into particular Gospel Churches.

Baptismal washing points at the same. 1. *Pet.* 3. 21.

The same is signified by Baptism, *Rom.* 6. 3, 4. called by *Peter* the laver of Regeneration.

The water in Baptism represents the same, *viz.* the doing away the guilt of sin by his blood.

So also is Baptism. 1. *Pet.* 3. 21.

Notwithstanding all this, if we will follow the Authors advice, we must not by any means conclude that Baptism comes in the room of Circumcision, and for this reason which lies at the bottom, because then he must renounce his opinion, for it will thence follow, that Infant-Baptism is an Ordinance of Jesus Christ. But he hath learn'd from Mr. Tombes to give a

*Tombes again Exerci-  
zation p. 7.*

ponderous reason why  
( though there be some A-  
nalogy ) we must not own

it to come in the room and stead of Circumcision, viz. *Because there is an Analogy between other things and Baptism ; and we may on the same account say it comes in the room and stead of them, As the—Ark, Manna, Rock, and from such like Arguments drawn from Analogies, what Jewish Rites may not by our wits be introduced to the countenancing the Papists in their High-Priest-Hood, Tythes.* But will he never have done with Mr. Tombes ? we find this in his *Exercit. pag. 7.*

—Where he saith,—By like manner of Argumentation it will be lawful to bring in the whole burden of the *Jewish Rites*,—and who shall put a bound to mens wits— and this manner of arguing will countenance the Arguments of the *Papists*, for an universal Bishop, because there was such an High-Priest among the Jews, &c. And that Tythes are due to Ministers, *Jure Divino*, from Analogy of *Melchisedec* and *Aaron*, &c. *Exam. p. 86.*

Well, since we have this *Crambe* *est cocta*, that is enough to turn ones stomach, being tainted with long standing ; I think Mr. Gerees  
stomachi-

stomachical medicines may be proper—We bring in, *M. Ger. Vind. Pado-*  
 faith he, no new Rite by A-*baptismi.*  
 nalogy, but only apply that which God hath brought, unto those, to whom by Analogy it doth appear to belong.

And again Baptism is not instituted or brought in as a new Rite by us; but being appointed of God, is applied by us, by proportion to Infants. And for that of countenancing the Papists in their High-Priest-Hood: neither doth that follow; for this Argument proceeds, as though we set up Circumcision it self: whereas we neither set up Circumcision, nor Baptism: but apply Baptism instituted of God to Infants. And therefore for you (faith he to *Tombes*) to infer the bringing in of things not in their kind mentioned, or appointed in the New Testament; is an apparent *non sequitur*: your instances being far unparallel to ours of applying an instituted Ordinance to children by way of proportion. I shall expect a good answer to this from the Author, or Mr. *Tombes*, *ad Græcas Calendas*.

He next applauds my Lord *Brooks* (who gives not them a very good character) for that saying of his, *viz.* That the Analogy which Baptism now hath with Circumcision in the Old Law, is a fine rational Argument to illustrate a point well proved before; but he somewhat doubts whether it be proof enough for that which some would prove by it (besides the vast difference in the Ordinance) the persons to be circumcised are stated by a positive Law, so express that it leaves no place for scruple, but it is



far otherwise in Baptism, where all the designation of persons fit to be partakers, for ought I know, saith he, is only such as believe: for this is the qualification which with exactest search I find the Scripture requires in persons to be babtized, and this it seems to require in all such persons; now how Infants can be properly said to believe, I am not yet fully resolved. This is very true which he relates of my Lord *Brooks*, who speaks not positively, but modestly, that he somewhat doubts, and is not fully satisfied as to the way of Argumentation from Circumcision to Baptism, and withal doth yet commend it for a fine rational Argument to illustrate a point well proved before: that's something, and more than our Author would have had him spoke, but I must acquaint the Reader with more which he speaks, little to their advantage. I will not, I cannot, saith he, take upon me to defend that, men usually call Anabaptism: yet I conceive that Sect is twofold. Some of them hold free will, community of all things, deny Magistracy, and refuse to baptize children. These truly are such Hereticks (or Atheists) that I question whether any Divine should honour them so much as to dispute with them. There is another sort of them who only deny Baptism to their children, till they come to years of discretion, and then they baptize them, but in other things they agree with the Church of *England*. Truly these men are much to be pitied. And I could heartily wish before they be stigmatized with that opprobrious brand of Schismatics, the truth might be cleared to them. For I conceive

ceive to those that hold we may go no farther than Scripture [ that is the exprefs word ] for Doctrine and Discipline, it may be very ealie to erre in this point in hand ; since the Scripture seems not to have clearly determined this particular ; but for his part, he saith, many things prevail with him in this point, as

First, for ought he could ever learn, it was the constant custom of the purest and most primitive Church to baptize *Infants* of believing Parents. For, saith he, I could never find the beginning and first rise of this practise ; whereas tis very ealie to track Heresies to their first rising up, and setting foot in the Church.

Again I find all Churches ( even the most strict ) have generally been of this judgment and practice : yea though there have been in all ages some, that much affected novelty, and had parts enough to discuss and clear what they thought good to preach, yet was this scarce ever questioned by men of note, till within these last ages : and sure the constant judgment of the Churches of Christ, is much to be honoured, and heard in all things that contradict not Scripture.

Nor can I clear that of S. Paul, 1 Cor. 7. 14. *Else were your children*——I know some interpret it illegitimate, and holy, legitimate——but saith he, I believe the Apostle means that *Relative Church-Holiness*, which makes a man capable of admission to holy Ordinances, and to Baptism.

Except.

Except.

Lastly, the *Author* excepts against the Argument we usually bring for the Baptism of children; *Else our priviledge under the Gospel, will be less than theirs under the Law, for theirs were circumcised, they were taken into the Covenant with the Parent, and were sealed, whereby they were distinguished from the world, and this was a great priviledge, and to deny Baptism to children, which succeeds Circumcision, is to restrain Gods Grace, and make us loosers by Christs coming. To which he answers not at all,*

1. *Because they were not circumcised, because they were children of Believers or sealed with a New Covenant Seal, as being in the New Covenant thereby, as before proved, &c.*

But what an absurd conceit and idle dream this is we have shewn before to which I refer the Reader.

2. *Because it ought to be esteemed no more loss of a priviledge, than our not enjoying literally a Holy Land, City, Temple, Succession of High-Priest, &c. for all those Types are spiritualiz'd to us under the Gospel——*  
*Tombes again Examens. and so far we are better, and*  
*p. 101. not worse.*

Ans<sup>w</sup>.

But take heed of disparaging the Grace of God in vouchsafing them the Seal of his Covenant, now under the Gospel. For as Mr. *Marshal* says

says in answer to such cavilling as this. None of those, City, Temple, Succession of High-Priest, &c. were of the substance of the Covenant of Grace, for though Circumcision was a part of their administration, yet it did belong to the substance, it belonged to it, saith he, not as a part of it, but as a means of applying it; and though it be a priviledge to have nothing succeed Circumcision, as it bound to that manner of administration; yet it is a privilege to have somewhat succeed it as a Seal of the Covenant, in as much as a Covenant with a Seal, is a greater benefit than to have a Covenant without it.

Thirdly, *He saith if it should be granted, that Circumcision was a Seal of the New Covenant, belonging to all the children of Israel, then would not the baptizing children of Believers answer it. Neither amount to so great a priviledge. And why?*

1. *There were all the Families and Tribes of Israel ( and all proselyted strangers ) with their children without distinction of good and bad to be circumcised: But here only one of a City, or two of a Tribe: for Believers are but thin sown, and the children of unbelievers, and wicked men are to receive no such benefit in the Judgment of so many.*

Ans<sup>w</sup>.

I repent the losing of so much time as I am put upon in answering such frivolous objections,  
but

but such wrangling will never advantage their cause.

First, Then it is not true that all their children were circumcised, for in the case of Excommunication, if a person persisted in impenitency amongst other punishments, this was one, his Male-children were not circumcised. *God-min's Moses and Aaron, l. 4. c. 2.*

2. Let it be considered, that the Church of God is now of greater extent under the Gospel, than it was then, *Isaiah 54. 12. The desolate hath more children than the married: enlarge the place of thy Tents, and let them spread the Curtains of thy habitation, &c. So chap. 60. 6. The multitude of the Sea shall be converted unto thee, and the riches of the Gentiles shall come unto thee — who are these that fly like clouds, and as the Doves to the Windows? v. 8.*

And when these come in, their children come in with them, and so the number of the baptized do infinitely exceed the circumcised, the extent of the Gentile Church so much exceeding that of the Jews, we find three thousand came in a day, and five thousand at another time in the *Acts*.

3. Whereas he saith wicked men are to receive no such Benefit, that is, for their children in the judgment of so many; It is the judgment of many more that they ought, if they profess the Christian faith: although I conceive not the priviledge of ignorant, and scandalous persons.

Secondly, He adds another reason which is exceeding weak; and that is, *Because we are at an utter uncertainty when we have a right Subject;*  
for

for if the Parent be an Hypocrite, or no elect person, which is beyond our reach to understand, we cannot know whether the child be fit for Baptism.

*Ans.* And how can those of his way tell when they have a fit Subject for Baptism, are they sure all whom they baptize are elect persons and sincere, we have told him before, *de occultis non judicat Ecclesia*. A serious profession is sufficient, and we are to judge such professors, in probability Believers, and may on that ground admit their children to Baptism. We have a rule for baptizing, and that we are to follow, and a rule to know those that are baptizable, but none, for an infallible judgment of mens sincerity, we are not called to judge of this matter, nor is it in our power, and 'tis not our sin if we be deceived. Mr. Baxter says well to this, in his Answer to Mr. Tombes, how do you know, (saith he to him) whom you should baptize? whom doth the Scripture command you to baptize? If you say as *Apol. p. 94.* that it is those that make a free, serious, understanding profession: I would know whether it be the profession it self, the bare profession which God bestoweth this privilege on? or whether it be the faith professed? if it be real faith, then without that, there is no Baptism; if it be bare profession, or if we may call it false faith, then false faith (or profession without faith) is the condition of baptizing, And if it be real faith, the Baptizer cannot know that, if it be said that in common estimation they are Believers, then common estimation renders one capable of Baptism. When these men have answered the point



point for themselves, they have answered it for us.

Thirdly and Lastly he saith, *Neither can the child (when he is grown up) have any certain knowledge that such a Ceremony hath past upon him in Infancy, he having no infallible mark thereof; whereas the circumcised Infant had an indelible character and mark in his flesh, to assure him that he had received that Rite.*

*Ans.* That they had a sensible mark to mind them of their Circumcision is true, though some of them had an art to make it invisible, as Beza notes upon that place, 1 Cor. 7. 18. Let him not gather his Circumcision, which was done (as

We have the note in our Margent Bible.

he quotes it out of *Celsus*, and *Epiphanius*) when the Surgeon by art draweth out the skin to cover the part circumcised. *Godwin* hath the same in his *Moses and Aaron*, and puts the question how it is possible for a man, after once he hath been marked with the sign of Circumcision, to blot out that character, and become *uncircumcised*? For thus some Jews, for fear of *Antiochus* made themselves uncircumcised. 1 Mac. 1. 16. Others for shame, after they were gained to the Christian Faith, uncircumcised themselves, and then tells us what is before. This by the way: But the Author saith, he that was circumcised had a character or mark, to assure himself that he had received that Rite. To this I reply in the words of Mr. *Brinsley*. True; such a *sensible mark* they had. But how did they know that that mark was given them for any such religious end and purpose?

pose? That they received it as a *Sacrament*, a *Seal of the Covenant* betwixt God and them. Other nations there were (and that many) who used *Circumcision* (even as the Turks do at this day) and I find in Mr. *Godwin* the same, in his *sixth Book of Miscellaneous Rites*. It was used, saith he, (though not as a *Sacrament*) by many other nations, by the inhabitants of *Colchis*, the *Ethiopians*, the *Troglodite* and the *Egyptians*. Now then how did the Israelites know it was given them to such a religious intent? why herein they were to give credit unto the testimony of others, *viz.* the Parents and other witnesses: and Mr. *Godwin* in the aforesaid Book tells us from the Jewish Doctors, that when a little child was to be circumcised, one who supplied the place of a witness (whom they called by the name of *Baal Berith* and *Sandak*, that is, the Master of the Covenant, held the child in his arms, whilest it was circumcised, that so he might bear witness to the *Circumcision*, and of the name given the child at that time. Such was the use of the later Jews; and it seemeth that the practice was *ancient*, even as ancient as *Isaiah's* time. So those two learned expositors *Junius* and *Tremelius* interpret that place. *Isa. 8. 2. He took unto him faithful Witness*. Witnesses to what? saith Mr. *Brinsley*; why to the Circumcision of his Son, of whom he speaketh in the verse before; such as might witness that he gave him that name in his Circumcision, as the Lord appointed, *viz.* *Maher-shalal-hash-baz*. Which whether, saith he, it was a thing really done, or only represented to the Prophet in a vision,

*vision*, is not material: for it seemeth however it was a practice then in use in those times. And from hence it is conceived that ancient custom [ as ancient indeed as *Terullians* days ] of having God-fathers, and God-mothers, ( as we call them ) in Baptism. Some persons specially appointed to witness the Baptism of such a person; which use is still continued amongst us, with this injunction that they mind the child of that faith into which it was baptized, and that they take care that it be instructed and brought up in the knowledge of Christ, yet now it is in most places become a mere formality, and an occasion only of feasting. But we return to the matter, From those Witnesses or their Parents did the children of the Jews receive the Testimony of their *Circumcision*; and they might give the more credit to it, because they saw the same practised upon others dayly. And even such a Testimony have children now from Parents, or Sureties, besides the Testimony of the whole congregation, and the Records that are kept thereof in a Book kept for that purpose, according to the custom of the Church of *England*.

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## C H A P. IV.

*Wherein the Author attempts to prove that the Ceremony of Baptism, is Immersion, and not Sprinkling; which is an other Rite, he saith) introduced contrary to the signification of the Word, and Nature of the Ordinance, &c.*

Since the Author hath thought meet to appear thus as a Witness against Infant-Baptism; it had been well if he had followed the good old Rule enjoined Witnesses, that is, to speak the Truth, the whole Truth, and nothing but the Truth; and for want of which he hath given such a partial and lame account hitherto. We are now come to a main point, upon which they place very much confidence, viz. the signification of the Word *Baptism*; and the Author undertakes to prove, that the Manner and Ceremony thereof ought to be by Dipping or Plunging the whole Body, and not by Sprinkling or pouring Water on the Face or Head.

1. *From the proper and genuine signification of the Word, which according to the Greek Lexicons, and the most eminent Criticks, he saith, imports*

nothing less than to Dip, Plung, or cover all over. And that Scapula and Stephens, two as great Masters of the Greek tongue as we have any, tell us in their Lexicons, that βαπτίζω from βαπτω signifies mergo, immergo, obruo, Item tingo, quod fit immergendo, that is, to dip plunge; overwhelm, put-under, cover-over, to dye in Colour, which is done by plunging.

## Answer.

To this we Oppose Dr. Featly in his ΚΑΤΑ-ΕΛΠΙΣΙΝΑΙ ΝΑΙΔΕΝΤΟΣ pag. 37. who saith, that Hesychius and Stephanus, and Scapula, and Budens, the great Masters of the Greek Tongue, make good by many instances and allegations out of Classick Writers, that the Word [βαπτίζω] importeth no more than Ablution, or Washing, which may be done without Dipping. Now what a case is the illiterate Reader in? who shall he believe, the Author or the Learned Dr.? For my part being not willing to take up the matter upon trust, I was the more curious to examine the Criticks.

First, I consulted with Stephanus, and he saith the Word βαπτίζω, signifies not only mergo, immergo, (to dip, or plung) but also abluo, lavo, (to wet, or wash) and in the same place in his Lexicon he brings in Cyprian (who flourished about 1500 years since) translating the Word βαπτίζοντες, Tingeres, following therein his Master

Corpus tingere  
sparsa aqua Ovid.  
4. Fast. p. 558.

Tertullian; and saith Stephens, Tingere apud prophanos Autores, idem est quod aspergere, the Word tingere, among Hea-then-

then-Writers signifies Sprinkling, as he shews out of Ovid and Cicero.

For Passor the Author tells us, he Translates the Word by Immersion, Dipping, Submersion, but he hath left out Ablution, or Washing, which Passor there adds; BAPTIZO, saith he, is Immergo, Abluo, either to dip, or to Wash.

*Nec enim Hercu-  
li nocere Deianira  
voluit, quum est tu-  
micam sanguine  
Centauri tinctam  
dedit, Cic. de Nat.  
Deor. p. 98.*

After him comes Vossius, who is most expressly against the Author's Opinion. The Word, saith Vossius, signifies to Wash, and Washing is not only by dipping as he hints, but by pouring out of Water, or sprinkling it on the Body, and represents the washing of the Soul, according to that in Ezek. 36. I will Sprinkle clean Water upon you; and therefore it seems Baptism may be celebrated either way, by Dipping or Sprinkling.

Then for our own Country-men Mr. Leigh, Rogers, Taylor, Mede, Hammond: 'tis tedious to examine them all. We will only bring one of them to the test which is Mr. Leigh, who is *instar omnium*, for profound knowledg in the Greek and Hebrew. This Man the Author glories in: Mr. Leigh, saith he, in his *Critica Sacra*, tells us, its proper and native signification is to Dip into Water, or to plunge under Water, and that the proper signification was such a Dipping or Plunging as Dyers use for dying of Cloathes.



True Mr. Leigh says this, but he saith more, and 'tis disingenuously done of the Author thus to pick out what serves his turn, and leave the Reader in the dark as to the rest. When-as Mr. Leigh saith in the very beginning, as soon as he names the Word βαπτίζω, that although it be derived from βάπτω, to Dip, or Plung, and signifies primarily such a kind of *Washing* as is used in Buks, where linnen is Plunged and Dipt; yet it is taken more largely for any kind of *Washing* or *Cleansing*, even where there is no *Dipping* at all: and he quotes these Scriptures for it, *Matth.* 3. 20, 22. *Mark* 7. 4. βαπτίζονται, *They Baptized themselves*, it is rendred *Washed themselves*; and so did eat. So *Mark* 10. 38. *Luke* 3. 16. *Act.* 1. 5. and 11. 16. *1 Cor.* 10. 2. It is put generally for *Washing* saith Mr. Leigh, as *Luke* 11. 38. *Heb.* 9. 10. Christ no-where requireth *Dipping*, but only *Baptizing*, as he quotes out of *Dean Featly*.

Thou seeest, Reader, how little he hath gotten by these Authors. I shall add a few more of great renown in the Church, who are opposit to the conceit of *Baptizing* to signify only *Dipping*. The

first is *Cyprian*, who in his *Epistle ad Magnum* L. 4. *Epist.* 7. acquaints us that it was usual in those dayes to Baptize sick Persons in their Beds, and the said Father proves by divers reasons the warrantableness of such Baptism; and that persons are rightly Baptized although only Sprinkled, and

*Baptizant etiam  
moribus laborantes  
in lectis solitos.  
Cyp. in Epist. ad  
Magnum. L. 4.  
Epist. 7. indicat,  
& pro Baptismo  
probat. Sic Bap-  
tizatum Corneli-  
us Novatum scri-  
bit apud Euseb. L.*

he

he grounds it upon Ezek. 36. 6. *Cap. 43. qui sic  
I will Sprinkle clean Water* *autem Baptiz-  
upon you &c.* In like manner *stantur, inquit Vo-  
Vossius cites out of Eusebius,* *stus, non immerge-  
L. 6. C. 43.* That it was *bantur nec perfun-  
the Custom of those times to* *debantur, sed aqua  
Baptize sick Persons in their* *sola aspergebantur,  
Beds. Cornelius writes that No-* *Eccl. Vossius de  
vatus was so Baptized, upon* *Baptismo. p. 358.*  
which the Learned *Vossius* makes this Observa-  
tion: That those who were thus Baptized were  
not *doused* or *dip* under Water, but only *Sprink-*  
*led.* This is *Vossius* whom the Author brings to  
be for *Dipping*, according to the signification  
of the Word, as if that were the only way of  
Baptizing; but you see what a false Suggestion  
it is.

*Estius* another very Learned Man, and great  
*Critick*, declares his Judgment, w<sup>hich</sup> *Probatur Estius  
grounding it on* *Modum ablationis,*  
*Mat. 2. 4.* which is this, That the Apo- *scilicet aspersio-  
stles did Baptize by* *exemplo Apostolo-  
Washing* *rum, A. 2. Sane  
or Sprinkling* *inter alios Thomae  
for, saith he,* *Aquinas* *verba  
it is altogether improbable that* *non est aqua perfu-  
the Apostles Dip 3000 Per-* *disse, ob Baptizan-  
sons in one day, and 5000 at* *dorum multitudi-  
another time.* *nem, Vossius de  
Non est verifi-* *Bap. p. 359.*  
*catum propter Multitudinem im-*  
*mergi omnes potuisse, sed vel*  
*perfusos, vel aspersos fuisse a-*  
*qua.* He conceived that they were rather wa-  
*shed,* or had Water Sprinkled on them.

*Walfridus Strabo*, (an Ancient Ecclesiastical Writer, though since *Austin* many hundred years) saith in his 26th Chapter, It is to be noted that many heretofore were Baptized, not only by Dipping, but also by pouring Water on them; and that the same way of Baptizing may be still retained. This is he whom the Author quotes to be for the Baptizing of grown Persons only.

Lastly, the *Magdeburgenses* (whose History of the Church the Author much applauds, and that justly being a rare work indeed) tell us that Baptism signifies *Tinging*, or *Washing*; and for this they bring *Mark* 7. when the Pharisees come to the Market except they Wash [the Word is Baptize] they eat not, and yet it was but a part, their hands only, and not the whole Body that was so Baptized or Washed. They also quote that place *Luke*, 11. 38. That Baptizing is meerly Washing, and not only Dipping. The Pharisees wondered at *Jesus*  $\epsilon\tau\iota \ \& \ \omega\pi\epsilon\rho\tau\omega\iota \ \epsilon\lambda\alpha\lambda\iota\delta\iota\eta \ \omega\epsilon\theta \ \tau\epsilon \ \alpha\pi\iota\varsigma$ , that he was not Baptized before Dinner, that is, that he did not Wash. Now this must be by all means (according to some men's fancy) by Dipping and not pouring Water upon the hands; yet what more common than to Wash ones hands this way, or by holding them under a Cock or Spout or Youre, 2 Kings 3. 11. Here is *Elisha* the Son of *Saphat*, which poured Water on the hands of *Elijah*: that is, who was his Servant as 'tis noted in the Margin. It is a very poor Supposition that Washing of hands must only be by Dipping; what if the Pharisees had had a mind to have Washed their  
Faces

Faces when they did their Hands, as is common; must that have been by Dipping? But the afore-said Text in the *Kings* puts the matter beyond exception, where by good hap we have found a place, to prove that a Man may Wash his Hands without Dipping.

In a Metaphorical sense the Word (Baptize) is used for *Pouring out* the Spirit. But to go on with the *Magdeburgenses*, they tell us that the Baptism of Christians was taken *à judaica lotionis*, from the Jewish Custom of Washings; which the Apostle speaks of *Heb. 9. 10. Their service stand in divers Washings*. The Greek is *Baptisms*. Now those *Baptisms* or *Washings* were not all of them *Dippings*; although some 'tis confess were. Mr. Goodwin in his *Jewish Antiquities* shews, that the Jews had (amongst other Baptisms or Washings) a three-fold Baptization for the Dead; one of which was named *Βαπτισμὸς τῶν νεκρῶν*; that is, Baptization or Washing the Dead Corps: 'tis like this was done, with some Odoriferous Water, to keep off ill scents.

Thus likewise the *Grecians*. Homer saith, had their *Ablutio mortuorum*, Jupiter bid them they Washed the Corps with *de sa to* Surpe-Oyntment, and poured *Am- don. xpiσov τ'* brose upon the Head and Face. *Αυτοεοιν Η. II.*

'Tis said of *Tabitha*, that she dyed and when they had Washed her, they laid her up in an upper Chamber, *Act. 9. 37.* I hope when they washed her, they did not Dip her under water.

2. *It appears to be so, saith he, from the Practice and usage we find thereof in Scripture.*

1. *In the Story of Christ's Baptism, Mat. 3. 5. Jesus came from Galilee to Jordan unto John to be Baptized of him; and verse 16. when he was Baptized he went up straight way out of the Water.*

Answer.

We may be said to come up out of the water, when we have not been under it. Men usually go down into the water to bath themselves; and and yet keep their Heads above water; but the Words in the Text which are ἀνέβη ἀπὸ τοῦ ὕδατος; as Mr. Sydenham notes, may be better translated, went up from the water; ἀπὸ signifies more properly, *ab* from, than *ex* out; because Rivers for the most part lye low, and in Vallies, in coming to which usually there is a descent, and coming from them some ascent.

2. *A Second Scripture, which he urgeth for his Opinion is that of John 3. verse 23. And John was Baptizing in Ænon near Salem, and the reason why he pitcheth on this place, is given to be, is this, because there was much Water.*

Reply.

The aforesaid Author gives a sufficient Answer to this, viz. John's Baptizing at Ænon, namely because there was much water, is a good reason why he chose that place, for the Country to come in and be Baptized, because they might go many Miles in those hot Countries, and not meet with a drop of water, and it was a  
great



great priviledg to those places that banked on *Jordan*, that they had much water, but this is no Argument to prove that *John* plunged all he Baptized, The Argument, saith Mr. *Sydenham*, must be this, *John* Baptized in *Ænon* because there was much water : ergo Baptizing is by Dipping all the whole Body. This is a dangerous and ominous way of arguing, to those who deny Consequences and Deductions for to warrant duties, without exprefs syllabical Precept — None of our Consequences for Infant-Baptism are so strained and far-fetcht. It was necessary for them, that had so many of several parts to Baptize, to go where there may be much water, when they could get hardly a drop many miles. You may in *England* go twenty miles in some Countries, and not find a River to plunge a man's whole body under water, what would it be in *Spain* and other hot Countries, where Water is sold as Wine and beere with us, how far might they go ere they could get a River to plunge themselves in ? &c.

A third Scripture is that, *Act. 8. 36. 38.* — *And they went both down into the Water, both Philip and the Eunuch, and he Baptized him, and when they came up both out of the Water. &c.*

Answer.

I see not how this Text can serve their turn, for there is nothing in it to prove that *Philip* plunged him over head & ears; if they will prove it from any thing it must be from their going down into the Water, or coming up out of it; but that will not do, for I may go down into the water



Water, and come up again out of it, and yet not be up to my Ankles : and how can it be proved hence they went any farther, or whether *Philip* did not flath water into his Face, or cast it over his Head, or whether he dipt only his Head, or his whole Body under water; the Scripture is silent as to this, and Men may conjecture what they please, but must not impose upon others. The Text saith, they both went down into the Water, but their going down into water was no part of the Baptism, for then they had both been Baptized : for they went both together down into the water, but it is said that *Philip* Baptized him after they went down into the water. That the *Eunuch* was Baptized is clear, but after what manner we are yet to seek. We cannot from hence learn the management of this business, whether *Philip* took up this great corpulent Person (for such *Eunuchs* use to be) quite out of the water by the strength of his Arms, and so Dipped down again, or no, or whether so much of him only as was above the water was Dipt, & that of him under the water left alone. And besides, as for this *Eunuch*, if his whole body were Dipt whether it were in *puris naturalibus*, altogether naked, or in his wearing cloaths, this latter cannot be conceived for they went presently up in the Chariot, nor could he have any conveniency of shift for such a purpose, for their meeting was accidental as to the *Eunuch's* part : so that we conclude, nothing for plunging the whole body under water can be pretended to from this Text.

The last Scripture the Author mentions is the *Rom. 6. 4. Buried with him in Baptism, &c.*

This is a Metaphorical expression signifying partaking of Christ's Death by vertue of Union, but Plunging the whole body doth not hold similitude neither with Christ's burial, nor the manner of burials in the most part of the World: for as Mr. Sydenham notes, Christ's burial, and the manner of it was not by throwing under the Earth, for his Body was wrapt up in a linnen-cloth by *Joseph*, and laid in a Tomb or Sepulchre, hewen out of a Rock, and this was the custom of the Jews, *Matt. 27. 60. to cut out a place like a Cave*, out of a Rock to lay their dead Bodies in; and besides, Christ is said to stay three days, so buried, and so must they under the water, if they are for an exact resemblance to his Burial, but of this we may have occasion to speak more in our Answer to the 6th Chapter.

After this the Author brings divers Learned Authors, who affirm that the ancient way of Baptizing was by Dipping, as *Cajetan* &c. And amongst the rest he hath a passage out of Mr. Fox his *Acts and Monuments* who takes it out of *Fabian viz. That Austin and Paulinus* did in the 7th Century Baptize here in *England* great multitudes in the River *Trent*, and the River *Swall*, where note by the way (saith Mr. Fox) it followed there was no use of Fonts.

To this I Answer, there could not well be any use of Fonts, because as *Bede* says, it was *in initio Ecclesie ubi jam cito templa non potuerunt extrui*

*extrin*, it was before Temples were built, and therefore saith he, *passim ad Flumina turba Baptizata est*, Beda Lib. 2. *Angl. Hist.* cap. 14. And I shall mind the Reader with a pretty Observation of Mr. Fuller upon this occasion; we have it in his *Church-History*, p. 68.

That (saith he) which they bring for Dipping, because they were Baptized in the River *Swal*, makes against it. For *Camden* in his Preface of *Britain* pag. 136. cites a certain Author who reports how in the River *Swal* near *Richmond* in *York-shire*, *Austin* in one day Baptized above ten thousand *Saxons* — Though *Beda* ascribes this numerous Baptizing to *Paulinus* Arch-Bishop of *York*. Now, saith he, if so many were Baptized it may be well urged against the *Anabaptists* and *Papists*; against the former, that all these could not be dipt in a day; and for the latter it appears that in that Age the Administration of the Sacrament was not loaded with those Superstitious Ceremonies, as essential therunto, of Crossing, Spittle, Oyl, Cream, Salt, &c.

Lastly, the Author frames an Objection or two on our behalf, which he undertakes to Answer thus.

#### Objection.

But the Word *Baptizo* signifies if not to Sprinkle, yet not only to Dip, and overwhelm, but also to Wash. Mark, 7. 4. where there is mention of Washing of Hands, Cups, Pots, Vessels, which may be done without Dipping or Plunging under Water.

Answer.

## Answer.

That Baptism in a sence is Washing, saith he, I no ways doubt, for you can not dip a thing without you wash it: But may not Cups and Vessels be washed though not dipt? True (saith he) they may though not from this Scripture, the Word being βαπτίζω; for though all Dipping be Washing, yet all Washing is not Dipping in a proper sence.

Well argued Sr. I perceive you are very ingenious and logical, you are now at your *termini convertibiles*, where shall we have you next? No wonder that (as some boast) you convert many to your Judgment. But by your leave I will lay a Rub in your way: What think you of that place Luk. 3. 16. I Baptize you [with Water] if by Baptism had been meant Dipping, must it not have been said I Baptize you [in Water]?

Once more Act. 1. 5. John Baptized [with Water] is not this a very improper speech if it be meant of dipping, for 'tis as much as to say John Dipt with Water—— The same may be said of Christ's coming after John, whom, he saith, shall Baptize with the Spirit; is this to be understood of Dipping, or is it not rather of the pouring out of the Spirit which was promised?

If this will not satisfy, I shall offer one Text more, and that I think is beyond exception; it is concerning Nebuchadnezzar, Dan. 4. 30. of whom it is said he did eat grass as the Oxen and his Body was wet with the dew of Heaven, ἐξ ἁπλῆς τῆς ἀπὸ τοῦ οὐρανοῦ ῥέουσας, τὸ σῶμα αὐτοῦ ἑξέσθη, as the *Septuagint* hath it: ἑξέσθη is here rendred

Wet

Wet, and that with the Dew of Heaven : It is the second Aorist of βαπτω, from whence comes βαπτίζω. So now we have found that which the Author said he could never do, namely, that the word is simply taken for Washing, by pouring on Water, or Sprinkling; for if the Root signifies so, then doth the Branch also. And thus my Antagonist having shewn so much of his *Acumen* in the Greek, he will also give us a taste of his skill in the Mystery of Huswifry.

*I presume, saith he, you will account her but a Slut, and give her no thanks for her pains, that having unclean Hands, Vessels, or Cloaths to Wash, do's only Sprinkle, or pour a little Water upon them as though that would serve.*

'Tis a commendable thing to be cleanly, and let all Maids take special notice of this item, and as they would not willingly incur the brand of Sluts, let them be mindful of this that when ever they set about that necessary work of Washing Dishes : to look well to their business, and let them be sure they dip them quite under water, or they will ne ver be clean : and I question whether this will do without some rinsing and rubbing, for I have observed your cleanly Huswives to fetch off the filth that way, and then they will shine like Chrystal, if afterward they scoure them with Sand. But we must be more serious in a business of this nature, and I hope to be excused, being tempted thus to Answer our Author in his own kind. I will leave that word of Mr. *Baxter* to the consideration of the Judicious *viz.* It would be but folly



folly for any to think Men must needs fill themselves full of Bread and Wine, because it best signifies the fulness of Christ: so it is no better to say, that we must needs be washed all over because it best signifies the fulness of Christ. Christ told *Peter* that the Washing of his Feet was enough to cleanse all.

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*Eight Argument against the Administration of Baptism by Dipping.*

1. **B**Ecause we are not to presume to do that which is not written; that is, that is not founded upon Scripture-precept, either *Therice*, in so many expresse words, or *Dianoetice*, by clear consequence: They will not allow us the privilege of deducting Consequences from Scripture, although never so clear, yet they presume to make use of Consequences, and think they can demonstrate that which is impossible to be done, from Scripture. There is a positive saying in *Mr. Leigh's Critica Sacra* upon the Word [βαπτίζω] Christ nowhere requireth *Dipping* but only *Baptizing*, and as for the manner and method how this should be done, there is *altum Silentium* in the Scripture, a deep silence: and therefore 'tis a very great boldness, (to say no worse,) for any to lay the whole essence of Baptism in *Dipping*.

2. As there is no expresse Command for it, so there is no President in the New-Testament; they



they cannot instance in any one Person that ever was so severely dealt with as to be Plunged over Head and Ears. Nor is there any convincing Circumstances to be collected thence, that any was so served. And is it not strange that upon search of all the Sacred Register, from the time that *John* the Baptist began his Ministry, to the time that *John* the Evangelist ended his, which was above sixty years, during which time thousands and ten thousands were Baptized; that if Plunging over head and ears had been the way, then no error ever should be committed, no fainting, or drowning of persons under water, or some accident or another happen, to demonstrate that Baptizing was after that manner. Me thinks there should fall out something, either of *Omission* or *Commission*, that might argue the thing. But we have not so much as one Circumstance of that nature.

3. Because as the Word βαπτίζεν signifies both to *Plunge* and to *Wash*, so it is mostly used in Scripture for *Washing*. It is a good Rule to be observed that when we find a word in Scripture of a double sense, and it hangs as it were in *Equilibrio*, so that we know not which to take, our safest course is then to observe which way the Scale doth most incline, that is we are to embrace that sense which is most common in Scripture. But in the matter before us I think we need not be much at a loss, for we shall not easily find any explicate place in all the Bible, where the Word Baptize is used positively for *Plunging*.

4. Let

4. Let it be granted that in Scripture the word can be found to signify *Dipping*, yet forasmuch as it is also in Scripture used simply for *Washing*, we are also to observe and follow another Theological Rule, that where a word is of doubtful interpretation, admitting a double sense, that sense is to be taken for right, which agrees best with the Mind of God in other places; and the general *Analogy* of Faith, and Evangelical Doctrine. Hence then we conclude that *Baptizing* is not *Dipping*, because this Practice runs directly cross to a Vital Maxime of Religion, which is self-preservation, required not only in the Moral-Law, but Charactered in us by Nature: and under the Evangelical Dispensation, we find our Lord Jesus so tender of Man's health and life, that rather than it should be endangered, even the Sabbath it self must be dispensed with; and the Reason Christ gives is, because Man was not made for the Sabbath, but the Sabbath for Man; so may it be said Man was not made for Baptism, but Baptism Instituted for Man, for his good, not hurt; and therefore *Dipping* which we know hath not been only to the damage of some Mens health, but the loss of some lives, is to be suspected to be none of Christ's Ordinances. And for this Reason Mr *Craddock* (a great Independent as they call them) in his Treatise of *Gospel-Liberty*, saith, the Practice is to be restrained by the Magistrate, for the preservation of the lives of his Subjects.

Let us a little dive into this *Dipping-Principle*, and we shall see how inconsistent it may in some cases be to the Life of Man.

1. We know the Command of Baptizing takes place immediately upon Believing; for this is certain, every one that Believeth ought presently to be Baptized (if he can have it) for so it was without delay, as appears by several Instances in the Acts of the Apostles. If then only Dipping be Baptizing, what shall become of them that are weak and sickly, that have Catarths, Consumptions, Palsies; These, if they Believe, although it be in Winter, in frost and snow, must to the work without any delay, they must I say be covered all over with water: and if so, may not this hasten their end, which may endanger the lives of the soundest Bodies? Is this think you suitable to the mercy & tender Bowels of Christ, whose Yoke is easy and Burden light? Certainly such a penance as this to some Persons and to those that live in extream cold Countries, is more unsupportable than the burthen of the Ceremonial-Law, and more dangerous than what ever the Ceremonial-Law required. And what though our bodies may endure it better than theirs who live under a more severe Climat, yet we must know Christ's Ordinances are calculated for all Meridians, and all are bound to submit unto them. That therefore cannot be Christ's Ordinance, which must needs compel some to self-cruelty and destruction. To those therefore who are such stubborn asserters of the Doctrine of Dipping, that of *Peter* may be well applyed, Why tempt ye God, to put such a Yoke upon the necks of Christians, not able to bear it, when nothing else but your mistaken expounding of the Text hath brought it on them? what then Mr. Baxter speaks

speaks in respect of weak Constitutions, is (for ought I know) a truth, *viz.* The way of Dipping is good for nothing but to dispatch Men out of the World, that are burdensome to it, and to ranken Church-yards.

Secondly, *Baptism* cannot be by way of *Dipping*, because Christ hath Instituted no Ordinance, to thwart and cross the pure and chaste Rules of the Gospel, which prohibits all appearances of evil, and the unclean glances of the Eye. Can we therefore imagine that Christ's Baptism should intrench so much upon the laws of Civility, Chastity, and Modesty; as to require Women and Maids, to appear openly, in the light of the Sun, out of their wonted habit, in transparent and thin Garments next to nakedness, and in that posture to be Plunged, in the face of the whole Congregation, before Men and Boys? for my part I cannot bring my self to believe that Christ owneth any Practice of so uncomely an aspect, and that is seemingly so scandalous and ignominious to the honour of Christianity.

5. Christ's Ordinances are calculated for the Universal World, for the Inhabitants of all Countries, and on that consideration, I see not how Dipping can be one of them: for how can Persons be strictly obliged to that in all places, which cannot be practised but in some, and that too at certain times; for some Countries are so hot and dry, that People must travel many miles before they can find any River up to their Knees, and in other places at Winter the water is frozen up,

that the Ice cannot be perforated or broken up. -

6. I cannot think that by Baptizing we are to understand Dipping under water : for the prime end of Baptism (as the Author saith *Chap. 4th* of his *first Part*, pag. 15.) is, that the Baptized might have the Mysteries of the Gospel represented in a sign, and preacht to his Eye in the Ordinance, which hath been Preacht to his Ear. But what of that can be seen or apprehended at that time when the Ordinance is celebrated? how can any one, especially such as are timorous, and of the weaker Sex, be free to exercise their Minds or Faith upon Divine Mysteries? What can such think of, but their danger, and how they shall escape being throtled or drowned? And I cannot conceive (if there were nothing but this) that Christ hath instituted an Ordinance, that shall so confound the senses, and put tender folks into such an afright and amaze for the present, and at such a time when they had need have their minds most serene to contemplat of the glorious Mysteries represented in the Ordinance.

7. Baptizing cannot be by Dipping, for if so, then the Body must be either naked, or cloathed: if cloathed, then certainly the person is not Baptized but his Cloathes; for *Vossius* says true, *de Baptismo* pag. 357. *Baptismus non vestium est, sed humani corporis*: Baptism is not that of the Cloaths, but of the body of Man: for if one be Dipt in his Cloaths, the Flesh cannot be said to be washed primarily, but secundarily, and by



consequence, and 'tis the Garment that is properly Baptized, or Washed ; and yet that part that is to be Baptized ought doubtless to be naked, that the Water may fall immediately upon the flesh that hath been the instrument and subject of sinning: and therefore anciently, for above six-hundred years, *Vossius* shews that (through an erroneous mistake) Men, Women, and Infants, were Baptized naked, and the Christians gloried in it, that for the sake of Christ they could expose themselves to shame, until afterward they came to more light, and had regard to modesty ; which taught Christians that the washing of one part may suffice, and may well enough signify the purifying the whole Man, as Christ told *Peter* as before, in a case of like resemblance, *John* 13. 10. And this is the reason, as *Mr. Sydenham* well observes, why we only pour Water on the Face, because it is the principallest part wherein the Image of God most appears, and the Soul shines forth most eminently, on which all the workings of mens humors and affections leave the vilest impression and symptoms. And 'tis observable that the same Word in the Greek [*πρόσωπον*] signifies both the Face and the Person, because the whole Person is represented by the Face ; and thus we Baptize the Person when we Baptize

*Mr. Sydenham's Exercitation on Baptism.*

*Vossius de Bapt.*  
P. 357. *Et etiam, posito pudore toto penitus corpore nudabantur, adeo. ut ne fasciâ quidem (qualem pictores honestatis causâ aspingere solent) obduxisse videantur partibus pudendis.*



tize his Face; which we can look upon without shame.

8. *Baptizing* is not by *Dipping*, but some other way, for 'tis said of *John* that he Baptized all *Jerusalem and Judea*, and the *Regions round-about*, and three-thousand were Baptized in one day, and five thousand another, which is hinted before: and verily they had need of *Herculean* brawny Arms, to go through such work as to Dip them all; and how all these could be Dipt Men and Women promiscuously in their Cloaths, or how they could get Garments to render the act comely, is not easily to be conjectured, and therefore it is more likely Water was flast, or cast upon or over them.

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CHAP.

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## C H A P. V.

*Wherein we have an account given of some pretended Mischiefs, Absurdities, and Contradictions chargeable upon the Practice of Infant-Baptism.*

**W**E were once resolved to have pretermitted this Chapter, being a *Recapitulation* of the Author's former Arguments against us, and containing nothing that is material and pertinent to the Question, that hath not been already either Actually or Virtually resolved: but had I persisted in that resolution, and said nothing, it would have been imputed by some to be, by reason of some difficulties that I found therein, which made me unwilling to meddle with it. I have, to prevent all such imaginations, encountered it with assurance, that the ingenious Reader will approve my Husbanding time better, than to make a large repetition of what hath been already said; when in truth it is sufficient only to point to such places in my Book, where the same things are pressed as we find here, and to which answer hath been given. Nevertheless I shall superadd a few things. He begins with Mischiefs.

1. *The first Mischief is, by altering Christ's Order in the Commission, Matt. 28. 19. wherein*

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teach-

Teaching, Repentance & Faith; are required alwayes to precede Baptism, which this makes to follow after.

Reply.

Notwithstanding what is said to this in the first Chapter of my Book, I add, That I deny the Proposition to be Universally true, that Teaching, Faith, Repentance, ought alwayes to precede Baptism. For Persons to be Baptized are, either;

1. *Original*, which have no precedent title. To such, Teaching, Repentance, Faith, must precede their Baptism; for such having not precedent Evidences of being in Covenant, must put forth some acts of Faith & Repentance of their own; that so they may have evidence of right.

2. *Secondary*, and derived, viz. Infants of former Believers, and 'tis not requisite, that Teaching, Faith, Repentance, should precede their Baptism. This distinction of *Primary*, *Original*, or *Secondary* and *Derived* Persons in the Title to the Sacrament of Baptism, would answer most of the Author's Arguments for him, if he would please to consider it. We call the Believing Parents *Original*, and their Infants *Secondary* and *Derived* Persons for distinction sake: Not as if the Father were the Original of his Son's right to the Covenant or Seal; No, God's meer Grace in Christ, who at the first Institution of the Covenant was pleased to take in both the Believer and his Seed, is the Original of both their Rights; The Seed Deriving it immediatly from the Tenour of the Covenant, as well as the Father: But because the Relation of that Infant to that Believer

liever as his Seed, is a determining Mean, bringing him within the Covenant, from which his Right proceedeth. If you say, How prove you this distinction of *First* and *Original* Persons, and *Secondary* and *Derived*, out of the Word? I prove it, 1. From the Tenour of the Covenant it self: *I will be a God to thee, and to thy Seed after thee*; where there is this distinction of persons in the Covenant, 1. To thee, *Abraham*, actually believing. 2. To thy Seed after thee, brought within the Covenant, by being thy Seed, and by thy actual Believing, though they for the present are not actual Believers; and so the Seal was to be put on them in that Right even before their actual Believing. 2. So is there ground for it in applying and holding out the Covenant in the same Tenour under the Gospel, as is before shewn from *Act 2. 39*. There are the same two states of persons. 1. You, and others, as many as shall be actually called. 2. The Seed of them and others, so actually called. 3. In the constant Practice according to this warrant, in the taking in of the Profelytes: He who came in, and took hold of the Covenant, was Circumcised on his actual taking hold of it, but then the Original-Persons actually professing, they stayed not for such actual profession in the Seed of such a one, but gave them the Seal, as persons in Covenant, even before actual Profession. I have been the larger, because this is the Key which must open the way to be satisfied in the lawfulness of Infant-Baptism; and to repel all Arguments against it.

2. Those

2. Those places in the Commission, *Go teach all Nations, Baptizing &c.* to which he should have added the other, *Mark 16. 16. He that believeth, and is Baptized, shall be saved,* must be taken in the Latitude of Original Persons, not of Derived, for of such alone doth Christ speak there, giving Commission of the planting and first-gathering of Churches; for that the *Whosoever* in *Mark* must not be taken in a full Latitude of necessity, is plain from the other clause to which it is convertibly prefixed, *viz. Shall be saved:* for if the *Universality* of the speech reach Infants to exclude them absolutely from Baptism; it must also reach them in the same manner to exclude as full from being Saved, as is before noted in the first Chapter of this Book.

2. By changing the Subjects of Christ's appointment, *viz. Men and Women of knowledge and understanding, capable to Evidence Faith and Repentance, for ignorant unconverted Babes that know neither good nor evil.*

This was answered just now, in what was said to the altering Christ's Order in the Commission: and there is more in the first Chapter of my Book, Part 1.

3. By frustrating the Holy and Spiritual Ends of the Ordinance.

See what a full answer we have given to this, and how short he comes of making good this charge, Chap. 4. Part 1.

4. By inverting the order and manner from Dipping to Sprinkling.

Which is answered Chapt. 2. Part 2.

5. By

5. By introducing much Error and false Doctrine,  
as

1. That it was to take away Original Sin.

Answer.

Although some of the Fathers have spoken too highly of Baptism, and our Authors own *Theophilact*, whom he quotes *Chap. 7. pag 82.* for one of his eminent witnesses for Believers Baptism, speaks very Hyperbolically of it, as that all our Sins are drowned in Baptism, as *Pharaoh* and the *Egyptians* were in the Red Sea; that Infidels dye in their Sins, because unbaptized, for which extravagancies and others, (as that Christ by Baptism had open'd Heavens door, which was shut against us by *Adam's Sin*) he is censured by the *Magdeburgenses*, Cent. 10. p. 190. And likewise *Bellarmino*, and the Popish School-men, speak magnificently of it: as *Baptismo re ipsa tolli peccata, ita ut non solum non imputetur, sed nec sit quod imputari posset ad culpam*: which he intends not only of Original Sin in Infants, but Original and Actual in grown Persons; but notwithstanding this error, Infant-Baptism, as to its warrantableness, receives no prejudice, no more than the Baptism of grown persons.

2. It is also acknowledged that very many Episcopal Divines, and others, who are Protestants, hold that Original Sin is done away by Baptism, but in a way quite different from the Papists; for they assert Original Sin to be removed by Baptism *ex opere operato*, from the Work done; and that it is so done away as that there is an utter abolishment of it, so as not to  
render



render the Baptized person obnoxious to God's Wrath and Condemnation: for not only the *reatus peccati Originalis*, the guilt of Original Sin, but in *Baptismate tollitur id quod veram & propriam rationem peccati habet*: the very essence or being of Sin is taken away [it is with them annihilated], for so speaks the

Concil. Tri-  
dent. Sess. 5.

Council of Trent, with a *si quis neget Anathema sit*; if any one

denies it, let him be Anathematized. On the contrary, Protestants ascribe the doing away only of the guilt of Sin by the Blood of Christ, & applied by the Spirit in that Ordinance; but they assert the inherence of Original Sin in Infants after Baptism, which shews it self early in the fruits thereof, when they are capable of acting Electively. And all that I apprehend they say upon the point, is, that there is a possibility and probability, as some say; others go higher, to a certainty, that in elect Infants, those that dye in Infancy, the Season of God's doing that, which all acknowledg to be done at one time or other before death, viz. the doing away the guilt of Original Sin; is at the time of Baptism; and that Text *Act 22. 17. Arise and be Baptized, and wash away thy Sins*; hath a favorable aspect upon Gods designing and blessing that Ordinance, for the sealing of pardon in reference to grown Persons.

2. To work Grace and Regeneration, and to effect Salvation by the work done.

This is Mr. Tombes his 7th Argument against Infant-Baptism. Exer. pag. 30.

Although the Author knows all Protestants disclaim this, and condemn it for a damnable

Er-

Error, yet he seems indirectly at least to charge it upon the Church of *England*, which for my part I look upon it as very unjustly done. What means else those reflections of his pag. 148. upon that passage in the *Service-Book* in the *Rubrick* before the Catechism, viz. That Children being Baptized, have all things necessary for their Salvation, and be undoubtedly saved; and then after Baptism the Priest must say, We yield thee hearty thanks that it hath pleased thee to *Regenerate* this Infant with thy Holy Spirit; just comporting (*sauit he*) length and breadth with Pope *Innocent's* first Canons.

Answer.

'Tis fit the Church of *England* should be believed in what sence she intends those words, and we may learn it in her Articles, which speaks her at an infinit distance from the absurd and irrational Error of Salvation by merit, or *ex opere operato*: and 'tis not for others to put what interpretation they think meet, especially, such as are *Obnoxious* to her Lash. Will you hear what Mr. *Cotton* of *New-England* (an Independant as they call them) speaks in Vindication of the Church of *England* in this particular matter, and at a place where he needed not her favour; and as I take it at a time, when she could not help him: which are circumstances that will not suffer us to suspect him of flattering

*Baptism by the Ancients was commonly called Regeneration, or a new-Birth, so 'tis by the Scripture, Tit. 3. 5. λῆτε ἐν παλυνγεσὶν, Washing of the new-Birth or Regeneration.*

or fawning. We have it in his grounds and ends of Children's Baptism. Notwithstanding (*saieth he*) those expressions in the Service-Book, yet the Church of England doth professedly teach the contrary Doctrine, not only in their Pulpits, but in Books allowed by publique Authority: She doth assert that the Sacraments do not beget Faith, nor Regeneration *ex opere operato*; but they are signs and seals thereof: Nor do I find that the publique Prayers of the Church are contrary hereunto, but as in judgment they do believe that God by Covenant promiseth to pour clean Water upon us and *our Seed*, Ezek. 26. 25. If. 48. 3. and that he Sealeth the Covenant and Promise by Baptism.

3. *That it was an Apostolical Tradition.*

Mr. Tombes  
his 4th Argument  
against Infant-  
Baptism;  
Exerc. p. 28.

And for that we have the Testimonies of Origen and Cyprian as before, Chap. 3. Part 2. who lived near the Apostles days; and in which Chapter we have also shewn how Tradition is, both by the Fathers of old and Reformed Churches, taken in a safe sense different from that corrupt one of the Papists, and not derogatory to the authority of the Scripture.

4. *That Children have Faith, and are the Disciples of Christ.*

Answer.

No *Pædobaptists* ever held Children had personally actual Faith, for their condition is insufficient for the production of *Intellectual Acts*, but as for the habit and grace of Faith, the inherent infused power of believing, it is more than any  
Anti-

Antipædobaptist in the World can prove they have not ; for 1. Their condition makes them not uncapable of Sin and Corruption in the Roots and Principles of it, (most of them confess it, though some of them deny Original Sin) and therefore not of the Roots and Principles of grace of which Faith is one, for the acts of both are Moral and Intellectual : But whether Infants Baptized have any such thing as a distinct habit of Faith or no, this question of their Baptism depends not upon it : It is a hidden thing. The ground on which we give them Baptism must be visible ; and so it is, *viz.* their being the Seed of Believers, and hereby visibly entitled to the Covenant, and so to the Seal of it. We look not to what they have, but to whom they pertain, *viz.* to God, as being the Seed of his Servants.

*Anabaptista ut  
Pædobaptismum  
profus tollerent,  
peccatum negarunt  
Originale, ut non  
sub esset causa cur  
Infantes Baptiza-  
rentur Dr. Prideaux  
Lect. 22. pag. 331.*

That they are Disciples is sufficiently proved,  
*Chap. 1. Part. 1.*

5. *That all Children of Believers are in the Co-  
venant and federally Holy.]*

That's abundantly made good *Chap. 3. Part  
2.*

6. *By defiling and polluting the Church, viz.*

1. *By bringing false matter therein, who are no  
Saints by calling, being neither capable to perform  
duties nor enjoy priviledges.]*

Notwithstanding their inability to perform  
Duty, yet they are capable of enjoying Privi-  
ledges as we have abundantly made good, *Chap.*

6. *Part 1.* and are as true matter for the Church

now

now under the Gospel, as formerly under the Law, as is there made out.

2. *By laying a foundation of much Ignorance and Profaness.*]

*Cujus contrarium est verissimum.* The contrary is most true: for,

1. Infant-Baptism layes a singular good foundation for knowledg; for in that Children are taken into Christs School, they are in a near capacity to be taught, and those who recommend them to that Ordinance are obliged to promote their knowledg, and to see them brought up *κατὰ Κύριον*, in the Nurture and Admonition of the Lord.

And we know the Liturgy of the Church of England, gives charge —

*But the neglect hereof is much to be lamented, the Children are not looked after as they should be, nor do Ministers mind them of their duty.*

You must remember that it is your part and duty to see that this Infant be taught so soon as he shall be able to learn — And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly you shall provide that he may learn the Creed, the Lords-Prayer and the ten-Commandments in the English Tongue, and all other things that a Christian man ought to know and believe to his Souls health, &c.

Secondly, it laies a good foundation for Holiness: They are minded by their Baptism to cast off the Devil's service, as soon as they are able to reflect, that they were from their very Cradles dedicated to God, whose Livery they have worn. And some have repelled great temptations, by

virtue



virtue of their engagement to God by Baptism in their Infancy; hence saith Mr. Ford in his *2d Dialogue concerning the Practical use of Infant-Baptism*, pag. 87. There is a very Prophane Spirit fomented under the Wings of *Anabaptism*; for how can it be otherwise than such which endeavours to extirpate so considerable a means for the advance of Conversion and Sanctification, as he shews Infant-Baptism to be? Hence, saith he, arise grievous prejudices against those Ministers, Societies, and Ordinances, in which God hath been wont to scatter saving Grace in this Nation, which are if not raised, yet fomented by *Anabaptism*. And their Principle he conceives, hath been very prejudicial to the Conversion of young-ones (amongst whom usually the stream of converting Grace runs) because it speaks an actual disengagement from all relation to God, his Covenant, Church, and Ordinances, till of their own choice they take them up at years of discretion: Now whilst persons live loose from such engagements, as in their proper nature and tendency further Conversion, no wonder if the work goes slowly on among them.

3. *By confounding the World and the Church together, which Christ hath separated.*]

Not so, For Baptism is God's Sheep-mark (as Mr. Ford calls it) to distinguish those that are of his Fold from such as graze in the wild Common of the World; what confounding is there in this Principle? — That not only they who do actually profess Faith in, and Obedience to Christ, but also the Infants of one or both Believing Parents are to be Baptized, and they only.



7. By introducing and establishing many Humane Traditions and Inventions of This is Mr. Antichrist.] I ed. printed by Tombe's his 6th. Many of which, and some Ang. Exercit. p. 1. of the worst attend the Baptism of grown Persons in the Church of Rome, as *Chrism*, *Exorcism*, &c.

And when Mr. Tombe's urged this very Argument against Infant-Baptism, Mr. Gerte tells him, it was rather a Motive than a Reason against it to move peoples affections against the inconveniences following it, rather than to convince the unlawfulness of it. But that which is lawful in it self, cannot reflect any scruple of unlawfulness upon that which occasions it. And if any corruption occasioned accidentally and separable from an act of Worship, could cashier it; then farewel Baptism it self, Prayer, Lords Supper, and all that is Sacred: for what a world of superstitious devices have the wanton and superstitious Heads and Hearts of Men, taken occasion from them all, to devise and practise, it is so clear there needs no instances to be given.

8. By being (saith he) such a Make-mate, such a Bone of Contention; and that among themselves too that own it; as well as with those that oppose it.

The Lord open the eyes of those who are so zealous against Infant-Baptism that they may see their own nakedness, & consider the beam that is in their own eyes; certainly whilst they judge our principle, condemnation is written in their own foreheads. First, how furiously do they contend

tend among themselves? What a heat is there between Mr. *Bunyan* and Mr. *Paul*, both of them for Baptizing Believers? the former (having published a little Book whose Title is, *Differences in Judgment about Water-Baptism no Bar to Communion, or to Communicate with Saints as Saints proved Lawful*; of which I have before hinted, complains in the Epistle to the Reader, That the Brethren of the Baptized way would not suffer them to be quiet in their Christian Communion, but did assault them for more than 16 years, and (as they had opportunity) sought to break them in pieces, meerly because they were not in their way all Baptized. First, He professeth that he denyed not the Ordinance of Baptism (though they feigned it); but all that he asserted was, *That the Church of Christ hath no warrant to keep out of their Communion the Christian, that is discovered, to be a visible Saint, and walketh according to his light with God.* And for this Orthodox position, they charge him to be a *Machivelian*, a Man Devilish, Proud, Insolent, Presumptuous; words, saith the poor Man, fitter to be spoken to the Devil than a Brother. He puts out his Confession of Faith upon which Mr. *Paul* makes reflections, and tells him, he defies all the Brethren of the Baptized way, and Blasphemes them that dwell in heaven, p. 3. That he belyes all Expositors, p. 13. and calls upon the Heavens to blush at his insolency, p. 35. that his Inferences are ridiculous, topful of ignorance or prejudice, and deserve no other answer than contempt, p. 43. and then falls to prayer, the Lord judg between us and this accuser, to whom we shall say no more but

*the Lord rebuke thee.* And what sayes *Bunyan* to this, in his Book of Differences in Judgment about Water-Baptism? First, that in his simple Opinion, their *rigid*, and Church-dividing, disquieting Principles are not fit for any Age and State of the Church, pag. 1. and I wish there were not too much truth in what he saith: he accuseth them for endeavouring and perswading him to break Communion with his Brethren, tampering with others that their Seeds of division might take, and prevailed so far as to rent and dismember some from them, and that the judgment of God so followed their design; that the persons which then they prevail'd upon became afterward a stink and reproach to Religion. I find our Author falling upon this good Man, (two to one is odds) and lashing him to the purpose, for his last Book, you have it at the end of his Treatise of Baptism: He chargeth Mr. *Bunyan* with absurdities, contradictions, traducing the Wisdom of Christ, hainous Errors and fundamental mistakes; whose Principles, saith he, are presumptuous, favouring of ignorance and folly, contradicting the Wisdom & Authority of Christ, ridiculous man of egregious ignorance and self-condemned: and at last, that he is one that pleaseth not God, and is contrary to all Men; which last must be understood with a limitation, (of all Men like himself). But why should Professors of Religion throw so much dirt in the Faces of their Brethren that dissent from them? *Tantene animis celestibus ira?* Sure such language becomes not Christians: Let it be supposed that they have truth on their side; this is no good way to propa-

propagate it, it needs not *tali auxilio, nec defensoribus istis*. The Wisdom which is from above is first pure, then peaceable. The Servant of the Lord must not strive, but must be gentle towards all — In meekness instructing those that oppose, if God peradventure will give them repentance to the acknowledgment 2 Tim. 2. 24, 25. of the Truth. But haughty and uncharitable Spirits follow not this Rule, if they be set upon a point (though controvertible) they have such a fire of zeal within, that it breaks out into a flame that consumes the good name and credit of any that dare oppose it. Your Opinionists if they have Faith, they will not follow Paul's advice and keep it to themselves; but are infinitely desirous to propagate it, and are the severest Censurers in the World.

Two other Antipædobaptists, viz. Mr. Allen, and Mr. Lamb (being come off from that hide-bound Spirit of having Communion with none but those of our own Judgment) are also lasht in the Authors Postscript. They have (*said he*) both declined the Truth; and their Books, which were pen'd with great Judgment, strength of Argument, and Authority of Scripture in his Opinion shall rise up in Judgment against them (without Repentance) for declining the Truth; so confident is the Author that he speaks by way of Prophecy, that what they have writ shall not only live as a Witness for God, and his reproached Truths, but as a living Testimony against themselves, in their unreasonable and unrighteous departure from the same (except they repent) to all generations; if these Men cannot appeal to

Heaven touching their own integrity, so thundring a Sentence must needs trouble their Consciences. Moreover, if I mistake not they are divided amongst themselves about the Administrator of Baptism (an unwholsome word because unscriptural, Pastors, Teachers, Ministers we read, of but no Administrators) some holding none but men in Office may give Baptism, others that a private Man may do it, especially in case of necessity; and Mr. Tombes favours this Opinion, *Præcursor* pag. 72. and he gives his reason for it, viz. because all, or most of the Ministers ordained in *England* are against Baptizing of Persons of years Sprinkled in Infancy: and there lying upon them that see Infant-Baptism a corruption, a necessity to be Baptized upon Profession of Faith; there is a necessity that they be Baptized by Persons not Ordained.

I like a man that will speak plainly his mind: & I will be as plain in opening mine; and I think I have hit upon the truth, namely that the Opposers of Infant-Baptism must hold that unbaptized Persons may Baptize, and a Church with true Ordinances may be of unbaptized persons; or else they must disown their new Baptism, and all their Ordinances, and turn Seekers: For the first of their Administrators must either Baptize himself, or else was Baptized by some Person Baptized in Infancy, that is with them, by an unbaptized Person. Lastly, I want not Instances to shew how impatient they are of having their adored Opinion contradicted, and must prepare my self for the hard Censures of my Antagonist and his Party; and had it not been for the honour



nour of truth, and love that I bear unto it, they should have gone on till Dooms-day (though I believe God will shortly break the neck of their ridged Principle) before I would have disturb'd their quiet, and expos'd my self to their ill-will. It is sufficiently observed and deplored by sober Christians that are unaddicted to faction, how turbulent this sort of men have alwayes been, as in forreign parts, so in our own Country, in the propagation of their Opinion, and how distasteful it is to them to have any thing said against their way. There is a sad passage quoted by the Author himself, pag. 308. of his Treatise, out of *Gloppenburg's Gangrene*, viz. The Troops of Anabaptists that dwell in *Friesland*, although they trouble not the Commonwealth, they suffer not the pure Reformed Churches to be edified without daily conflicts, and what a stir they kept in *Germany* with those Godly Ministers *Luther*, *Zwinglius*, *Musculus*, contesting with them, disturbing their Churches, you shall hear shortly in our Animadversions upon the Authors Historical part at the latter end of this discourse.

9. By being an occasion (saith he) to stir up much bitter hatred, wrath, strife, enmity, persecution against those that oppose it. How have they been followed with Stripes, Imprisonments, Confiscation, yea Death it self.]

Something of this may be layd at their own door, as before hath been manifested in the persecution of the Tongue, to which they are so much addicted; but as for those Martyrs he



speaks of, that have suffered stripes, imprisonment, death, we find very few of them in *Fox's Martyrologie*, and none of them punished purely for opposing Infant-Baptism, but the *Antichristian Tenets of Rome, Transubstantiation, the Mass, &c.* for which other Protestants suffered, and some of them, were put to death for asserting dangerous errors, and for sedition here in *England*, and multitudes for horrid acts beyond the Seas, as shall appear in the *Historical Narrative*.

10. *By confirming hereby the whole Antichristian Interest as made good by the Preface.*

An unworthy calumny, and spoken without the least ground of reason; only because Mr. *Baxter* hath declared his single Judgment in some things in reference to Baptism, in some of which he speaks not positively and dogmatically, but as I remember he qualifies it with such expressions, as I think so, or suppose so; and how doth the delivery of his private Opinion about it, render Infant-Baptism it self, a point that confirms the whole Antichristian Interest, that is not derived thence, and hath no reference to, or favour for it, and when many Pædobaptists differ from Mr. *Baxter*, and are unsatisfied at those passages in his *Christian Directory*?

#### *Absurdities.*

11. *By ushering in great Absurdities, viz.*

1. *That Persons may have Regeneration and Grace before calling.*

This is no Paradox to those who have heard of *John Baptists* being Sanctified in the Womb.

I could here turn the Author to several places in Mr. Tombes his Works, where he dares not deny but Infants may have the seed of Grace, but I have spoken to this before: only take notice of that in his *Præcursor* pag. 13. It is not doubted, but Infants belong to the invisible Kingdom of the Elect, but how they attain Salvation is not so certain: if by a Seed of Faith and Holiness without actual exercise, the thing is more easie to conceive &c. And again he saith, There are Believers of two sorts, either in the Seed or Fruit, either by Ordinary or Extraordinary Operation, in one of which wayes Infants are, or may be Believers.

2. *That Persons may be visible Church-members before Conversion.*]

And is that such a wonder? We have proved that Chapter 6. Part 1. They were Church-members under the Law, why not under the Gospel? when were they excluded?

3. *That Persons may Repent, Believe, and be Saved by the Faith of another.*]

We own no such thing.

4. *That Types and Shadows profit after the Antitype and substance is come, introducing thereby the Birth-priviledge.*]

The weaknes of this is discovered before, proving the Covenant made with *Abraham* still to continue to Believers, and their natural Seed, as you may see towards the end of the 3d Chapter, Part 2.

5. *That the better to exclude Believers-Baptism, new Church-Covenants are invented.*] &c.

This

This is directed only against one sort of Pædo-baptists called Independents, whom he saith in point of order, do err more than Prelate or Presbyter, owning Infant-Baptism and yet denying them the right of Church-membership: this is answered *Chap. 6. Part 1.* by shewing that they own the Infant Seed of Believers to be Church-members, that is, of the Universal Visible Church before Baptism, and the reasons for it; as also why they admit them not into their particular Churches when grown up, till they make a serious Profession of that Faith into which they were Baptized, and claim the priviledg of Communion.

*Contradictions.*

12. By the manifold Contradictions that attend the Practice.]

1. By asserting, that Baptism is a Symbol of present Regeneration wrought, and yet apply it to ignorant unconverted Babes, so uncapable of Regeneration.]

This is a *crambe bis cocta*, answered again and again, but especially in *Chap. 4. Part 1.* about the ends of Baptism, of which this is named for the third.

2. That it truly figures and represents a Death, Burial, & Resurrection, and yet do nothing but sprinkle or pour a little Water on the Face.]

This is another repetition, being brought by the Author for the 4th End of Baptism, and answered *Chap. 4. Part 1.* likewise again, *Chap. 4. Part 2.*

3. That Faith and Repentance are required in Persons to be Baptized, and that it is ridiculous, yea

yea impious and prophane to do it without, and yet confess that Children, to whom they apply it have neither.]

Say no more of this for your honours sake, which hath already suffered much for abusing Authors; you know Baxter, Piscator, Perkins, Pareus, Calvin, all speak of grown Persons, and the last with an *Asterisk* ——— *Notandum hæc verba fieri de Adultis.* Therefore, saith he, that Men offer themselves rightly to Baptism, Confession of sin is required, otherwise the whole action would be but sport. But you must note, saith he, that these words are spoken of Adult Persons, but as for the Infant Seed of Believers the case alters there; for they being taken into Covenant with their Parent, it is instead of Profession; *Calv.* upon *Mat. 19. 28.* and *Mark 16. 16.* look to the first *Chap. Part 1.* There you have a Vindication of our Divines from the Infamy cast upon men, as to their sayings about Baptism in contradiction, as he would have people believe, to their own Practices.

5. *That the Baptismal Covenant enters into the visible Church, and yet deny Church-members the priviledg thereof.]*

This is co-incident with what we have before, and spoken to already.

6. *That separate from Rome as a false Church, and yet own their Baptism the foundation thereof.*

A little before he hath this Odious Reflection upon infant-Baptism, that it confirms the whole Antichristian Interest] and now the Assertors of it are condemned for owning their Baptism. I

con-

conceive it therefore fit that something be briefly said for our Vindication. First then, I take this to be the common Judgment of Divines: That Parents ought not to tender their Children to be Baptized by Hereticks, or by *Romish* Priests in a Superstitious way; yet being done, Baptism so Administred, ought not to be reiterated. For even *Austin* himself, as zealous as he was for Baptism, is express upon the

Danzus ex lib.  
1 August de Bapt.  
contra Donatistas.

Case in his first Book de Baptismo against the Donatists——

*Non damnari Baptismum Christi ab Hereticis Pastoribus, ut nullus censeatur, sed damnamus illos qui scientes illic accipiunt;* That Baptism is not to be condemned for a Nullity, which hath been received from Hereticks, but such are to be condemned, who knowing them to be such, do yet receive it of them. *Bucan* states

Bucan: *Institutiones Theolog.* Loc. 47. Quest. 16. p. 614.

the Case in his 16 Question de Baptismo, thus, *Anne qui vere Christianam Religionem edocli sunt, parvulos suos sacrificiis pontificiis Baptizandos bonâ con-*

*scientiâ offerre possunt?* Whether they who are truly taught the Christian Religion may with a good conscience tender their Children, to *Mass-Priests* to be Baptized? he holds it negatively for divers weighty reasons. As,

1. Because by that Act we

*Quia corruptelis tum Doctrina, tum Sacramentorum &*

own their false and Antichristian Ministry, and confirm

*superstitiosis Cultibus, falsa item & illegittima vocati: Antichristi Ministrorum, exemplo nostro probandis & confirmandis, nullam occasionem præbere debemus &c.*

them



them in their Superstitions. Whereas we are bound to abstain from all appearance of evil, and not to partake with them in their sins.

2. Because we are not to do evil, that good may come thereof.

3. Because we are to depart and go out from amongst them; and touch no unclean thing, *Is. 52. 11.* and to abstain from Idols, *1. Job. 5. 21.*

4. Because if our Infants dye unbaptized (we refusing to have them Baptized in a Superstitious manner, which is best) they are not thereby deprived of their interest in the Covenant of God's Grace [and Salvation is from the Covenant and not the Seal] for it is not the want, but the contempt of Baptism that is damnable.

It was on this account that the *Waldenses* kept their Children from Baptism; for *Perin* in his History of that people tells us,

That they delayed the Baptism of their Children until their Pastors came home who were employed abroad in the service of the Church; because they had in detestation those human inventions, which were added to that Holy Sacrament, which they held to be but pollutions thereof: which the Popish Priests observing, stigmatized them with that calumny that they were against the Baptism of Children, [and from their Mouths the Author hath taken up that false report, and published it to the World; but God will not bless such unjust courses.]

Paul Perin,  
*Hist. Walden.*  
*Cap. 4. p. 15.*

On the other hand the Rule holds true in many Cases: *Fieri quod non licet, factum valet;* A thing



thing which ought not to be done, yet being done, it may be of force and valid; as in other Cases, so likewise in this of Baptism: though none should tender their Children to be Baptized by *Romish* Priests in a superstitious way; yet being done, Baptism so Administred ought not to be reiterated. *Austin* gives divers Reasons in his first Book of Baptism against the Donatists that were for Rebaptization; shewing most convincingly, that because *Baptismus ex personarum & Ministrorum dignitate non pendet, neq; dantis aut accipientis Baptismum error delet & mutat id quod a domino constitutum est.* Because Baptism depends not upon the dignity of

*Danæus ex L. Persons or Ministers, the Error of him that gives or receives*  
*August. contra Donatist. p. 674.* it doth not nullify the Ordinance of Christ; yet this is al-

ways to be remembred; that if the essential form of Baptism hath been corrupted in the Administration thereof, the Baptism becomes invalid, and is a meer nullity, and persons taking up the Ordinance *de novo*, in a right way, cannot be said to be rebaptized, because the former was not Christ's Baptism but a Nullity: for as *Zanchy* speaks, he that Baptizeth, but not in the name of the Father, Son, and the Holy Spirit, but is corrupt in the Doctrine of the Trinity, as the *Arrians* and *Manicheans* were] such a Baptism is none of Christ's Baptism. *Deest enim vera Baptismi forma:* the right forme of Baptism is wanting. I shall conclude this with the Judgment of two Divines of the Congregational way: The first

first is Mr. Cotton of New-England in his Grounds and Ends of Infant-Baptism, where he answers this Objection: How can we think that Baptism Valid, and not Null, which is Administred by Dumb-dogs &c? *viz.*

Answer.

Though God delighteth not to make use of such instruments, yet I dare not say that their Administration of the Seals, which are given not for Conversion, but Confirmation of Grace are meer Nullities, or that the Baptism Administred by them is to be reiterated. Take an instance in the Circumcision of the 10 Tribes after *Jeroboam's* Apostacy, and the casting out of the *Priests* and *Levites*, 2 Chron. 11. 14, 15. It was generally Administred by wicked *Priests*, and Men that had no regular call thereunto, when the *Priests* and *Levites* were cast out of Office in the 10 Tribes, *Jeroboam's* *Priests* came in their room, which were as ignorant and unskilful to expound the Law, as those ye call Dumb-Dogs, 1 Kings 13. 33. 2 Cor. 15. 3.

2. We must put a difference betwixt the *Essentials* of an Ordinance, and some *Circumstantial Additions*, and *Corruptions*: if there be a *Corruption* in the *Essence*, or substance of the Ordinance, as for Instance, if Persons be not Baptized in the Name of God the Father, Son, and Holy-Ghost, but into the Name of a Creature, then such Baptism is void and null, and the party ought to be Baptized again: But if there be a *Corruption* only in the *External Administration*

of

of the Ordinance, though every Christian should labour to avoid such Corruption, and if he hath been intangled therewith, humble himself deeply before God for it; yet such Baptism is valid for the substance of it, and should not be reiterated. At this day the Protestant Reformed Churches do hold it unwarrantable to *Rebaptize* those Persons who were Baptized in the Church of *Rome*, which being administred in the Name of the Father, Son and Holy-Ghost, is held for true Baptism, for the substance of it.

The other is Mr. *Bartlet* in his *Model of the Congregational way*, pag. 70. Those Christians, saith he, which of late days (calling into question the Truth and Lawfulness of their Baptism) have fallen upon the Practice of *Rebaptizing*, and taking up the Ordinance of Baptism *de novo*, are utterly void, and altogether to seek of a true and just ground from the Scripture, for their Practice herein; and so this latter Baptism of theirs, will be found as *unlawful*, because unlawfully Administred. For if the Administration of the Seals be now tyed to ordinary Officers, and those to a particular Church, since the Apostles times, that give them their lawful and right Call to Administer the Ordinances; then it will follow that there is no Lawful Baptism, but by him that is an Officer of some particular Church; and he that is an Officer of some particular Church, must have a Lawful Calling from the Church to which he is an Officer; for all extraordinary Officers that had their Call and Commission immediately from Heaven are ceased. Now those that Rebaptize cannot prove the taking up of that Ord-

Ordinance again *after this manner*; but are enforced to hold that a Disciple in Common, that by the exercise of his gifts doth convert a Sinner from the evil of his ways, may also Baptize him:

[which Doctrine Mr. Hooker calls a *Frenzy* of the Anabaptists, which begins to labour with the loathsomeness of itself];

For if that were true what need of Christ's Ordaining Officers in his Church for these purposes? or why may not a Godly Woman (by her good exhortations and chaste conversation, Converting her Husband) Baptize him?

Mr. Hooker of new-England, in his *Survey of Church-Discipline*, C. 2. part 3. p. 9.

## CHAP. VI.

*Wherein the Author endeavours to shew the Nullity, and utter insignificancy of Infant-Baptism.*

**T**HUS he proceeds — *That it is no-way safe for any to rest contented with that Baptism, which they received in their Infancy, may appear, because such their Baptism is a meer Nullity.* How doth he make this out?

Why thus:

*Because, saith he, as the right matter, so the true Form is wanting; for the External Form, as before is shewed is not Sprinkling, or pouring a little Water upon the Head or Face, but a Dipping the whole Person under Water, and raising him up again, to figure out Death, Burial, and Resurrection, as before: if then Matter and Form be wanting which is so essential to its Being, it must needs be a Nullity.*

Although enough hath been said already to confute this in the 6th Chap. of the first Part of our Book, to prove Infants of Believers fit Matter for the Church, and consequently Subjects of Baptism, besides what hath been said in the

4th Chap. Part 2. Concerning the Ceremony of Baptism: yet being willing to give the Author full measure, pressed down and running over; We shall say something more to evince the weakness of his Assertion in this Chapter.

First 'tis observable, that he who hath undertaken to write a Treatise of Baptism, [mark well], should mistake both the Matter and Form of it; for certainly he is out in both.

1. First for the Matter of Baptism, all Divines hold it is Water, meer, pure Water without mixture. Take the Judgment of two very eminent Divines: The first is the Learned Zanchy, Tom. 1. Lib. 1. pag. 404. *Materia Externa Baptismi est Aqua, Interna, Sanguis & Spiritus Christi*; The External Matter of Baptism is Water; the Internal, the Blood and Spirit of Christ: The other is Bucan, Professor of Divinity in Academia Lausanaensi: He in his Theological Institutions or Common places, answereth several Questions concerning Baptism, & this is the 18th, *Quæ est Materia Baptismi*? What is the Matter of Baptism? To which he gives this answer; it is two-fold, *Externa & Interna*, External and Internal; the External is, *Aqua pura, munda & naturalis sine discrimine, simplex, vulgaris, non prius peculiaribus Consecrata, non mixta, non Oleum, &c.* That is, it is pure, clean, simple, common Water without mixture of Oyl, Spittle, and such kind of things as the Papists add to it: *de Baptismo, locus 47. p. 616.* The *Materia Interna*, the Internal Matter of Baptism, is *Sanguis & Spiritus Jesu Christi*, the Blood & Spirit of Jesus Christ; *de Bapt. loc 47. Quest. 22.*

2. For the Form of Baptism they agree in this, that it is those Words of Institution, *I Baptize thee in the Name of the Father, Son, and Holy Ghost*. So saith Zanchy in the aforementioned place, and he brings the Words of the Apostle for both Matter and Form, *Ephes. 5. 26. That he might Sanctify and cleanse it by the Washing of Water through the Word*; citing that famous speech of Austin, *Accedit verbum ad Elementum & fit Sacramentum*; The word joyned to the Element [*i. e.*] the Word of Institution makes the Sacrament. So Bucan Quest. 22. *Quæ est igitur forma Baptismi* [*scil. Externa?*] what is therefore the External Form of Baptism? Ans. The rehearsing the words of Institution, by a Minister of the Word of God, *viz. I Baptize thee in the Name of the Father, &c.* which he calls *aspersio aquæ*, and then *Internæ Baptismi Forma est Interna illa actio, quæ Jesu Christi ipsius per Spiritum Sanctum agentis propria est*; The Internal



Internal Form is that Internal action of Christ working by his Spirit, &c. Take notice, Reader, what a piteous mistake it is in the Author to call *Dipping* the Form of Baptism, for if that were it, then any man may Baptize himself, and every Boy that bathes, and dives under Water may be said to be Baptized: But one would think he were conscious to himself of a wilful mistake, by the Objection he frames for us.

Object. *But 'tis said, there was the right words of Baptism, it was done in the Name of the Father, the Son, and the Holy-Spirit.*

Answer.

*So there was, saith he, in Baptizing Bells, Churches.*

But doth he take this for a sufficient Answer?

Are Bells *Subiectum capax*, a Subject capable of a Sacrament?

Children were heretofore, and so they are still, as Dr. Ames in his *Medulla Theologicæ* Lib. 1.

c. 11. p. 186. Baptism, saith he, comes in the room of Circumcision, Col. 2. 11, 12.

and belongs as much to Children of Believers, as Circumcision did formerly; for at our first Regeneration, saith he, of which Baptism is a Seal, Man is meerly passive. As it was in Circumcision so is it in Baptism, he is not Active, but Passive; and therefore Infants in respect of its chief use (of being a Seal) are as capable of the Sacrament of Baptism as the Adult.

*Quia in ipso initio Regenerationis, cuius sigillum est Baptismus, homo se habet merè passivè; unde etiam homines vel Circumciendendi vel Baptizandi nulla actio Externa requiritur --- sed tantum receptio passiva: Infantes igitur sunt capaces huius Sacramenti respectu præcipui ejus usus atq; Adultis.*

Now though this may suffice, yet having promised to be liberal; We will suppose Dipping to be of use in the Apostles days, yet it will not follow



low that it is essential to the Sacrament of Baptism, so that in the want of it, Baptism is a Nullity. For the clearing of which we must know :

1. That in every Ordinance there are some things essential, which failing, the very being of the Ordinance is destroyed. 2. Some things requisite because enjoined, but yet not essential ; but only needful to the compleat and well-being of an Ordinance. 3. Some things meerly indifferent, as being the determination of some Circumstances (left undetermined in the Institution of it) As in the Lords Supper, the hour when, the kinds of Bread and Wine, the posture, and number of the Partakers, either sitting or standing or the like. So in Baptism, whether the Person be Baptized by day or by night, in Rivers or Pools, or Vessels (so he be able to bear it), whether the Water pass on all his Body or some parts, & the rest unwashed. And so for this of Dipping, it comes under the nature of an indifferent Circumstance, although some place Superstitiously such necessity in it. I say it may be accounted an indifferent Circumstance ; so that Baptism in other things right, is true Sacramental Baptism, whether done by way of Sprinkling or Dipping, which is thus proved.

1. *That which equally represents the grace signified, is of indifferent use, but the Baptism either by Dipping or Sprinkling, doth equally represent the grace signified.*

The first Proposition is clear; for in a Sacrament are but two things necessary, viz. (1) The matter or Element. (2) The use for representation of the Grace. The Minor, or Assumption is evident,  
by

by considering the Grace of Baptism, which is principally two-fold, *viz.* First our *putting on of Christ*, our *Union* to, and Communion with him, in which respect we are said to put him on therein, and to be Baptized into him, *Gal. 3. 27.* into his death, *Rom. 6. 3.* that is, by Baptism we are Sacramentally enrighted into him and his death, and the fruits of it; in which respects we are in the same place *v. 4.* said to be buried with him by Baptism into death. Now this putting on of Christ is as fully signified, by putting on of water on us, as by putting us into water. Application of Water to the Person, either in one way or other is a Sign of our Union to him: and so of our putting him on, our burying and rising with him, and Communion with him, in all the effects of his death, which flow from the Union.

But it is Objected, that Sprinkling doth not represent our burying with him, as Dipping doth. *Ans.* It is a fancy to imagine that every Metaphorical expression used in Scripture signifying our Communion with Christ, should be punctually expressed in the Sacrament; for the expressions are various, *putting him on, burying with him, Sprinkling with his Blood*: one sign cannot represent our Communion with him in all these Metaphors. A partaking a Communion with Christ, and his death is the Sacramental Grace intended by those various expressions, & that being represented, as well by Sprinkling as Dipping, it follows that water in either way of application, is Sacramental. 2dly, Our washing or cleansing from Sin by the Blood of Christ, this is the principal effect of Christ's death represented, and Sealed in the Sa-

crament, which is equally set out by Sprinkling as by dipping. First inasmuch as washing may be done by both, and indeed it is the application of Water under the formality of Washing, not either of Dipping or Sprinkling, which is the Sacramental use of it; so that were Washing with Water, though neither by Dipping nor Sprinkling, yet it were a Sacrament as well as either: for the Sacramental consideration in the use, is the Washing. 2. Under the

Law the Sacramental cleansing was done by Sprinkling in some cases, and by Dipping in other;

*Numb. 19. 18.*

*Heb. 9. 13.*

and the purifying by Christ's Blood equally represented by both. 3. The Blood of Christ in respect of this purifying and washing virtue and use of it, is called the Blood of Sprinkling, *Heb. 12. 24.* and the Sprinkling of his Blood, *1. Pet. 1. 2.* All which are abundant proof, that the Grace of the Sacrament is as well, and as fully represented in the use of Water by Sprinkling, as by Dipping.

2dly. *Those Uses of Water which are equally included in the Scripture-acceptation of the Word under the word Baptizing, are of equal and indifferent use; but both these, Dipping and Sprinkling are so: ergo.*

The Major proposition is undoubted: the Assumption is confirmed from Texts of Scripture, where the Word is used to signify Washing, by Sprinkling, as *Mar. 10. 38.* where is a washing by Blood, which could not be by Dipping, but by Asperision. *1 Cor. 10. 2.* Is a Baptism by Sprinkling, but not by dipping. So *Mark. 7. 48.* *Heb. 9. 10,* where all the Ceremonial Washings under the Law are called Baptisms; now we know  
some

some of them were done by Sprinkling, and some by Dipping.

3. *That which in all the examples and instances of Baptism, we find not restrained or defined, that is in this Sacrament of indifferent and arbitrary Use;* But this manner of Baptizing in Scripture-examples and practice, we do not find restrained, or defined either to Dipping or Sprinkling.

We read of many Baptized, but no-where specified by which of these ways; whereby we may gather that the H. Ghost hath no intent to bind, and determine our Practice to this or that; for seeing the word he useth, is indifferent for both, he would have left us some light either from precept, or example which way he would have *Sacramental*. This Assumption is confirm'd by this, that no-where is it expressed, that it was done by Dipping: yea in some, it is more than probable that it was not, *viz.* *Añ.* 2. 41. there being in one day 3000 Baptized; which might well be done by Sprinkling but not by Dipping. So *Añ.* 10. 47. there be many Baptized at a time and place when there could not be accommodation of water and other conveniences for total Dipping. Yea *Peters* phrase, *can any Man forbid Water?* imports a bringing in of Water to the place for the use which might well be done for Sprinkling, but not for Dipping. Also *Añ.* 16. 33. There is a Man & all his Family straight-way Baptized in a Prison, and in the night, at which time and place Water for Dipping so many could not be had, but easily for Sprinkling.

## CHAP. VII.

*Wherein there is a pretence to some eminent Witness, that hath been born against Infant-Baptism from first to last.*

**T**He first that we shall mention (saith the Author) is that *Excellent Testimony* Tertullian bore against it upon the first appearance of it in the 3d Century.

*Reply, 1.* It is acknowledged that *Tertullian* who was the first Writer of note in the Latin Church, hath divers passages seemingly against Infant-Baptism; but yet withal it must be considered, that his Testimony (such as it is) is but the Testimony of one single Dr. in opposition to the general custom of the Church, and even from this instance we may learn the great Antiquity of Infant-Baptism, that it hath been in use above 15 hundred years, as it appears upon record; for *Tertullian* according to *Helvicus* wrote his Book of Prescriptions about the year 195. which was about 97 years after *St. John's* Death; and

*Mr. Baxter, of Infant-Baptism.* 'tis probable, when he wrote his Book, he had arrived to the years of thirty or forty; so that according to this calculation he lived about sixty or seventy years after *St. John*, and yet as early days as these were, Children were then Baptized; for else why should *Tertullian* be so earnest in dissuading them not to be over-hasty in the doing it: *Cunctatio utilior precipue circa parvulos*; he would have them defer the Baptizing of Infants, as well as those of riper years; which shews that it was then the custom of the Church to Baptize Children as well as grown Persons.

*Reply 2.* Whereas the Author saith, *Tertullian* lived in the 3d Century, this is true, but that the first appearance of Infant-Baptism was in this Age is certainly false; for *Irenaeus* (who lived in the second Century) makes mention of it.

*Reply 3.*

*Reply 3.* *Tertullian's* Testimony in this case, is so far from being excellent, that it is contemptible, and not to be regarded, as may appear by two Reasons.

*First*, Because he was very corrupt, and unsound in his judgment. It is observed by *Peter Martyr* in his *Common places*, that when *Tertullian* wrote his book *de Baptismo*, he was fallen from the Church, and from the Orthodox Faith into the foul error of *Montanism*. Had he been sound in the Faith in all other points, it had not been enough to scruple any one touching the point of Infant-Baptism, because of his dissent; because he only was the man we read of that seems to be against it, how much less is this authority to be valued, when so corrupt, that *Jerom* counted him little less than a Heretick? The *Magdeburg Divines*, (whom the Author makes so much use of) give us a Catalogue of his *Novi*, or errors.

*P. Martyr loc. com. Claf. 4. Loc. 8. Sect. 5.*

1. That he did *Deo corpulentism tribuere*, ascribe unto God, Grossness, or Fleshiness.
2. That he did speak concerning Christ *incommodè & periculose*, unsafely and dangerously.
3. That he condemned second marriages, *ut supra*, as Whoredoms.
4. That he brought in and augmented, many filthy Ceremonies in the Church, which he borrowed from the *Montanists*, as anointing the body after Baptism, &c.
5. And lastly (though they mention many of their gross errors) he affirms in his Book *de Baptismo*

*Cc 3*



*Dandi Baptis-  
mum jus habet  
summus sacerdos,  
quis est Episcopus.*

tismo, that it is the peculiar pre-rogative of the Bishop to Baptize, and none must do it but by his leave: Presbyters and Deacons he allows to Baptize but not without his Authority, and in case of extremity (that is when one is like to dye, and in the want of a Minister) it may be lawful for a layman to Baptize, not excepting Women provided they did it privately and not in the Church, by which passage it is more than probable he was for Baptizing Infants, rather than that they should dye without it; now let any indifferent Reader judge what a precious witness the Author hath singled out to lead the Van against Infant-Baptism.

A second Reason why *Tertullian's* Testimony deserves not to be stiled excellent, is this; because his arguments are so poor and weak, that they will sooner administer occasion of laughter than conviction. I acknowledg the Author hath dress'd them up very handsomly, and shewed so much artifice herein (leaving out somethings that are most gross) that some (who have weak heads, and no very charitable thoughts towards the way of Infant-Baptism) will think *Tertullian* and he were of one mind, both against it, and that on very good grounds.

1. Because saith the Author out of *Tertullian*, *The practice of Baptizing Children was built upon the mistake of that Scripture Matt. 19. 14. Suffer little Children to come unto me, and forbid them not &c.* It is true (saith *Tertullian*) the Lord saith do not forbid them to come unto me: let them come when they grow elder, when they learn, when they are taught why they come &c. upon which

which the *Magdeburgenses* have this sentence *scutit*  
*Tertullianus* Mira opinione *Cap. 2. Cap. 4. &c.* *Tertullian*  
 was of a strange opinion, & then they re-  
 peate those weak passages before *As before inti-*  
 mentioned; according to which *mated in Chap. 7.*  
*Dorag*, the Disciples did wisely in forbidding Chil-  
 dren to come, and Christ did weakely in rebuking  
 them for it, & inviting them to come Let them come  
 (saith Christ) though *παιδα*, little Children; *the wise*  
*men found παιδα* of the young Child, or Infant with  
 Mary. *Τὰ βρέφη* (according to *Luke* the exact-  
 est Historian) new-born Babes, or sucking Chil-  
 dren that are carried in Arms, and such were  
 those whom Christ invites to come unto him,  
 brought in all likelyhood, by their Parents that  
 did believe or made some profession of their Faith,  
 as appears by this, because they brought their  
 Children for a Spiritual end, to receive some  
 special favour or blessing from Christ; and for  
 this, Christ would have them come, but saith  
*Tertullian*, let them come when they grow elder,  
 when they learn, when they are taught why they  
 come: &c. What pittiful stuff is this? what ingen-  
 ious person would not be ashamed to introduce  
 such a witness that paraphraseth at such a rate  
 upon this Scripture? Christ had a mind they  
 should come presently as the words plainly shew,  
 but *Tertullian* would have them stay longer, till  
 they were elder. It seems by the Argument that  
 this Father, and the Disciples were much of a  
 mind, and it must arise from some such mistake  
 as this, which is still retained by the *Antipedobap-*  
*tists*, that Children are not capable of any good  
 by the Ordinance, and must first be taught; and  
 that

that only grown Christians and Professors of Faith, are fit and capable subjects of Christ's Kingdom. But what resentment had Christ of the morose carriage of his Disciples, the *Evangelist* tells us *in word*, *he was much displeased*; the word signifies to have the Spirit moved with indignation against a base unworthy action; and *Christ* would have them know how meanly soever they might think of them, yet they had a right to the Kingdom of Heaven as well as grown persons who can profess their Faith: For let us take the Kingdom of Heaven either for that of Glory, or for the visible Church, it amounts to the same thing; for if they have a right to the former, much more to the latter, for what is it to be a member of the visible Church, but to be one that in appearance belongs to the invisible Church, or the Kingdom of Glory; for the Church is but one, and the difference only Respective. As for the Cavils that are made against our improving this Text for Infant-Baptism, we have before refuted them.

2. A second Argument which the Author cites out of *Tertullian* is, because they that understand the weight of Baptism will rather fear the attaining of it than the deferring it.

*Reply* 1. If this were a good reason against infant Baptism, it lyes as full against infant Circumcision, as a sign of God's covenant, which they did not understand, and it may be never would. 2. Nor do I see how this can have any reference at all to Infants, who are void of understanding; and the Argument is as much levied against

against the Baptizing grown persons, who upon consideration of the weight of the Ordinance, may rather fear to attain it, than desert it; for it is well known that ancient Father was so shy of Baptism (as I said in C. 7.) that he dissuaded young-men as were *innupti* unmarried, & those that were newly married & young-widows, from being Baptized, until the lust of concupiscence was quite extinct, and then to take up the Ordinance. *Resum teneatis amici!* For verily if persons in this capacity must forbear Baptism till then, for ought that I know it will be long enough before they will meddle with it, and one would think they should have less need of it when freed from lustful appetite, than before.

3. A third Reason brought out of *Tertullian* is, because we must not give Holy things to Dogs, and Pearls to Swine, which sure must be understood of grown Persons that were Pagans or their Children; for this is too gross to be spoken of the Children of believers, and *Tertullian* himself speaks more charitably in his Book *de Anima* Cap. 39. 40. upon those words, *else were your Children unclean, but now are they Holy*, 2 Cor 14. from whence he thus infers, *hinc enim Apostolus ex sanctificatione alterutro sexum sanctum procreavit, autem ex seminis prerogativa, quam ex Institutionis disciplina &c.* *Vossius in his Testim. ad Pado-*  
*i. e.* from hence also the Apostle affirms that of either sex sanctified, are procreated those that are holy, as by the prerogative of the Seed, so by the Discipline, or Rule of institution, so that *Tertullian* could not without self-contradiction call Believers Children Dogs. 4. A

4. A fourth Reason (which is a sorry one too) is, Because we commit not earthly or secular things to Children, by reason of their incapacity, and therefore should not commit Heavenly things; Which is also as strong an Argument against Gods Ordinance to Circumcise Children, as to Baptize them: And we need not look farther than the Text before us, to confute this Argument; for 'tis said (notwithstanding their incapacity) Christ laid his hands upon them and blessed them; to denote unto us, that though Children are incapable of laying hold on *Christ*, yet they are capable of being laid hold on by *Christ*, and of participating Spiritual blessings, whereof, as imposition of the hands, so Baptism is a sign.

5. A fifth Reason hath respect to the promises which the Sureties made in Baptism in the behalf of the Infants that were Baptized; for if it should so happen that they should dye before the Infant was grown up, they should then frustrate their promises. Now this speaks nothing against Infant-Baptism, but only of the inconveniency of making such promises.

6. Lastly the Author would have us take it for granted that the *Adult* were the only proper Subjects of Baptism, because *Tertullian* saith Fasting, Confession, Prayer, Profession &c. is called for from them.

*Reply.* We have shewn before out of the *Magdeburgenses*, That though the Infants of Believers were Baptized, of which we have instances given by them, in several Centuries, yet they required Fasting, Confession, of Alices &c. before they were admitted



ted to Baptism, & therefore having spoken so much to this before, I shall only add one passage out of *Athanasius* in *Lib. de passione Imaginis Domini*, where he speaks concerning some Jews, who prostrated themselves at the feet of the Bishop, and desired Baptism; so after they had been instructed several days in the Doctrine of Christianity, and had Fasted three days, they were Baptized. I shall add one Reason more of *Tertullian's* against the Baptism of Infants, and it is inserted between his fourth and fifth, and therefore the Author could not be ignorant of it, but hath purposely omitted it, and it is this; *Quid festinas innocens etas ad remissionem peccatorum?* &c. Why should innocent Children hasten to be Baptized, for the remission of sins? 'Twas his error (as of other of the Fathers) that Baptism did away the guilt of sin; and either he owned not Original Sin, as his words seem to imply, or else he thought it more prudential to defer Baptism, till the Child had contracted, or heaped up more, that so it might be washed away altogether. This the Author took notice of, but was so subtle, as not to give the least hint of it, for that would have quite spoiled his excellent Testimony. And besides what we have said to invalidate what is brought from *Tertullian*, let the Reader know that though he would have Infant-Baptism delayed, yet it was not because he judged it unlawful, but inexpedient as before: for even this Father himself allowed of their Baptism rather than they should dye unbaptized. And thus we see the Author hath made a great cry of a little Wooll.



*Concerning the Witness pretended to be born  
by the Waldenses against Infant-Bap-*  
*tism.*

*Waldenses,*

**I**T is a miserable cause indeed, whose Advocates must still have recourse to lies for its defence, and an Argument of the want of honesty, and conscience for men to persist in this course, when more than enough hath been said to convince them of the evil thereof. It was a solemn rebuke which *Job* gave to his mistaken friends when they put such false interpretations upon God's dealings with him, *Will ye lie (said he) for God?* Surely he hath no need of, nor doth he require us by any sinister and sinful way, to justify him in his Attributes, providences, cause, or truth. As touching the matter in hand before us, if the *Antipadobaptists* have the truth on their side, yet certainly it is little beholding to some of them, who have attempted to defend it by so many unwarrantable ways. In particular I shall make it appear that the present Author with whom I have to deal, is foully criminal in laying out the utmost of his skill in traducing those famous ancient Christians, the *Waldenses*, as if in their several generations they had witnessed against Infant-Baptism, when he cannot but know (being so well read in the Histories of that people written by *Perin*, and Dr. *Usher*): that they were falsely, and maliciously charged here with by their cruel Antichristian enemies. Besides the Author (whose

Trea:

Treatise about Baptism is a Compendium of what Mr. Tomber hath long since written upon that subject) knows well enough, (and is therefore the more inexcusable) how much Mr. Tomber was rebuked, by two Reverend Divines, for endeavouring to defend his opinion by popish Forgeries and Slanders.

Mr. Marshall &  
Mr. Baxter.

I find by the Authors discourse that he is well read in Mr. Baxter's Plain-Proof for Infant-Baptism, who in his Apologetical Preface Pag. the 10th tells us, *That the lying Papists do accuse the Albigenſes and Waldenſes (our firſt Reformers) to be Witches, Buggerers, Sorcerers and to deny the Baptiſm of Infants.* Hereupon they raiſe war againſt them, put them to the Sword, and burn their Citys to aſhes. Theſe Godly men deny their Accuſations, and ſhew that their Miniſters being much abroad to ſpread the Goſpel, they kept their Children unbaptized, till they came home, becauſe they would not have them Baptized by the Priests in the Popiſh faſhion. Upon this (mark it) the Slander was raiſed that they would not have Infants Baptized, which they purge themſelves of, and profeſs their judgment for Infant-Baptiſm; all which being ſo well known to the Author, (as appears by his often quoting of *Perin*, who treats of theſe things) it is a ſtrange boldneſs (to ſay no worſe) that he ſhould dare affirm, that the *Waldenſes* amongſt other Ordinances of Chriſt, that they defended and witneſſed to, to death & baniſhment, and bonds, that of Baptizing Believers, in oppoſition to that of Infants, was not the leaſt: Which he attempts to prove,

1. By their publick Confessions of Faith.
2. By some particular Witness, that some of their principal Men bare thereto.
3. In the more general Witness born by the body of the people, as appears by the decrees of Councils, decretal Epistles, and general Edicts given forth against the whole party for the same.
4. In the foot-steps that we find thereof in the several Countries, where they have heretofore imprinted the same.

*Reply.* There are two sorts of People that 'tis like will be imposed upon by the flourishes which this Champion makes, those who are Ignorant, and those who are prejudiced against Infant-Baptism: no doubt but all this will pass for Gospel amongst such. But I may say of the Author, *multa loquitur, sed nihil dicit*, or rather *probat*, and that what he says is but *Vox & præterea nihil*, a great sound of words, but no proof: And this I shall make appear in order.

First, for the Witness born in their Publick Confessions, he cites *Perin*, and if he can find any thing in that Author to serve his purpose I am much mistaken: I shall shortly produce the same Author *verbis rotundis*, most expressly against him. But my Adversary hath a notable dexterity to prove *quidlibet ex quolibet*, let us now hear what he quotes out of *Perin*, and then judge Reader, whether it be answerable to what he affirms under this first Head.

First of all the Author tells us out of *Perin*, That in their ancient Confession of Faith bearing date 1120, Article 13. they say *We acknowledg no other Sacraments but Baptism and the Supper*

of the Lord. P. Perin, 87. Reader thou hast here every Syllable of the Article, and is not this a knocking Argument against Infant-Baptism, that they acknowledged two Sacraments, Baptism and the Supper of the Lord? This is a Witness indeed, but 'tis of the Authors weakness to produce it.

The next is Article the 28. of an other Confession, viz. God hath Ordained certain Sacraments to be joyned with the Word, as a means to unite us unto, and to make us partakers of his Benefits, and that there be only Two of them: this is a Witness with a witness, here is also *altum Silentium*, a deep Silence, as to Infant-Baptism, not a word *pro* or *con*, and he that sees any thing against it in this Article wears *Antipadobaptistical Spectacles*.

And in another Ancient Confession of Faith Article 7. saith the Author, we have this, viz. *We do believe that in the Sacrament of Baptism water is the visible and external sign, which represents to us that which is within, viz. Renovation of the Spirit, and mortification of our Members in Jesus Christ*, Perin 89. There is a Harmony between all the Protestant Churches in the World, and the *Waldenses* in this Article, we all who are for Infant-Baptism believe the same.

After this we have a passage out of *Vigniers Ecclesiastical History*, namely, That they do expressly declare to receive the Canon of the Old and New-Testament, to reject all Doctrines which have not their foundation in it; therefore all the Traditions and Ceremonies of the Church of *Rome* they condemn, and abominate, saying *she*

*is a Den of Thieves, and the Apocalyptical Harlot.* This is all very good, but what have we in all this against Infant-Baptism? but the Author would put their words upon the Tenter-hooks, it may be, and strain them farther than their intention, and would have us think doubtless, that they judged infant-Baptism to be a Romish Tradition, and to have no foundation in the Word of God; and is it not strange that it should be a Romish Tradition when it was in use in *Tertullian's* days, as the Author himself intimates a little before: But the *Waldenses* themselves have declared their judgment otherwise, and seconded it with their Practice, as shall be shewn by and by. They were indeed against the Romish Ceremonies used in Baptism, as Exorcism, Chrysm, &c. but not against Infant-Baptism itself.

Another Citation is out of an Ancient Confession, *Artic. 11.* The words are — *We esteem for an Abomination and as Antichristian all Humane Inventions, as a trouble and prejudice to the liberty of the Spirit. And in their Ancient Catechism.* *Perin. de Doct. de Vaud. Liv. 1. 168, 169.* When Humane Traditions are approved for Gods Ordinances, then is he Worshipped in vain. *II. 19. Matt. 15. Which is done when grace is attributed to the external Ceremonies and persons enjoyned to partake of Sacraments without Faith and Truth.* This also is insignificant to the purpose for which the Author quotes it, and doth not in the least touch Infant-Baptism. It is a good Testimony against Humane Traditions, and they tell us what they mean; which is done (say they) when Grace is attributed to the External Ceremonies, and



'tis one of the Popish Errors we know, that Baptism confers grace *ex opere operato*; it is also a good Testimony against Compulsion to the Sacraments, and that wicked practice of the Spaniards in forcing the *Indians* to be Baptized, and whoever shall compel ignorant, and scandalous persons to receive the *Lords Supper*.

Lastly we have something brought out of their ancient Treatise concerning Antichrist, writ 1120. And if we can find nothing there against our Practice, then may we say of this *Antagonist*;

*Promisit montes, nascitur ridiculus mus.*

The words of that Treatise are, That Antichrist attributes the Regeneration of the Holy Spirit unto the dead outward work of Baptizing Children, and teacheth that thereby Regeneration must be had. And here at last by good hap we have the word Children named, but not a jot serving the Author's design, for they do not hereby except against Childrens Baptism, but only against the corrupt ends that Antichrist hath in it; for whether it be in Children or grown Persons, it is an Antichristian, or Popish Tenent to ascribe Regeneration to the dead outward work of Baptism, and this is that before mentioned that Baptism confers grace *ex opere operato*.

By what hath been said any unprejudiced Reader may see how meanly the Author hath acquitted himself in the beginning of his undertaking to prove the *Waldenses* against Infant-Baptism, from their publick Confessions of Faith, and 'tis not unlikely we shall find him as defective in what follows. We have seen much confidence in the man, but not a grain of proof, and 'tis im-



possible any mans belief should be shaken by what he hath hitherto said touching the Lawfulness of Infant-Baptism.

2. His second proof is the Witness of the eminent and leading Men. The first he begins with, is the Famous *Beringarius* of *Turain* in *Anjou*, and he quotes the *Magdeburgenses* Cent. 11. c. 5. p. 240. *That Beringarius did in the time of Leo the 9th about the year 1049. publicly maintain his Heresies, which they set down to be denying Transubstantiation, and Baptism to little ones.*

Now we must have to do  
 Mr. Tombe's with Mr. Tombes again, *Examen* p. 20.  
*Præcurset,*

*Reply,* 1. That *Beringarius* was a famous Champion for the Truth against Popish Errors and Superstitions is beyond all dispute, but still 'tis questionable whether he was against Infant-Baptism; *Why*, saith the Author, *the Magdeburgenses tell us so, that is 4 Protestant Divines that drew up the History of the Church.* Here the incautelous Reader is in danger of a snare; for those Divines accuse him not of this, but only tell us what the Popish records speak of him; *Beringarius*, say the *Magdeburgenses*, maintained his Heresies, which they (that is the Papists) set down to be denying Transubstantiation, and Infant-Baptism; who being such false accusers may very well be excepted against as insufficient evidence. We know what Calumnies they have cast upon those eminent Reformers, *Luther*, *Calvin*, *Beza*, that lived nearer our times; what errors they charge them with both Intellectual and Moral, as if they had been very Heretical in judgment, and  
 men

men of debauched lives: they have their witnesses too more than a fury, to justify all their malicious charges, Books written by divers Authors, enough to make up a considerable Library: If we must credit them against one, why not against all? the Testimony is the same.

2. Since this instance of *Beringarius* is taken out of *Tombe's*, let us hear what answer Mr. *Marshall* gave him pag. 65. of his defence of *Infant-Baptism*; It is true (saith he) that *Deoduinus Leodienses* took it up as a common fame, & upon his credit *Guitmond* a Popish Bishop relates it, that *Beringarius* opposed the Corporal presence in the Eucharist, and the Baptism of little ones; but (saith Bishop *Usher* in his Succession of the Church) in so many Synods held against *Beringarius* we never find any thing of this nature laid to his charge; and Bishop *Usher* farther adds, that to him it appears, that they who in those days were charged to hold that Baptism did not *parvulis proficere ad salutem*, held nothing but this, that Baptism doth not confer *Grace ex opere operato*. And indeed, in those Popish times to deny the greasy Ceremony of Chrism was ground enough, for a charge of denying Infant-Baptism, as you shall hear suddenly.

Next we have an impertinent citation out of *Clark's Martyrology*, where it is said, that God raised up *Beringarius*, who did boldly and faithfully preach and witness against Popish errors, whereupon the Gospellers were called *Beringarians* for above an hundred years after; but *Clark* gives no hint that any of these Gospellers were

against



against Infant-Baptism, but relates the quite contrary, for (saith he) (in the same place, and in the words following what is before quoted by the Author) *They Baptized their Children, taught them the Belief, and ten Commandements, and carefully kept the Sabbath-day;* upon which *Lewis* the 12th of France, (that had been otherwise informed, but now satisfied of the truth of their faith, and practice by his commissioners, and Confessors,) said (and bound it with an Oath) that they were honeste than he, and his Catholick Subjects.

To as little purpose as the former is that he quotes out of *Dr. Usher* in his Succession of the

*Dr. Usher.* Church out of *Tiburnus*; That *Bruno Archbishop of Triers* did expel several Beringarians, that had spread his Doctrine in several of those Belgick Countries, and that several of them upon examination did say, that Baptism did not profit Children unto Salvation.

And well might they say so, all Protestants are of the same judgment, and in the same we have *Dr. Usher's* Paraphrase on it — *nec aliud utdemur negavisse, &c.* They seemed (saith he) to deny nothing else but this, that Baptism doth not confer Grace by the work done; and so we have done with his first witness.

*P. Bruis.*

2. The next he brings are *Peter Bruis, Arnoldus, and Henricus*, three famous *Waldenses*; they were of their Barbes, that is, Teachers. I shall speak of the first and last being joyned together in History, as the two first great Preachers of the *Albigenses* and *Waldenses*: the first was a Priest, the last a Monk, hated and persecuted very much

much by the *Romish-Church*. These being driven out of several places, where they stoutly opposed the *Popish* errors, were at last received at *Tholouse in Provence*, and they that followed their Doctrine were called *Petro-Brusians* and *Henricians*. Now to prove these to be against Infant-Baptism, the Author in conformity to his old friend Mr. *Tombes*, betakes himself to the *Ecclesiastical Historians* that have written of the State of the *Church* in the several *Centuries* since *Christ*, for from them must we fetch our light touching matters of *Fact* in the *Countries* where they lived; or from such who have made it their peculiar work to write the History of the *Waldenses* as *Perin* &c.

The *Protestant Century-writers*, are either the *Magdeburgensian Divines*, or *Lucas Osiander*. I shall give a brief account of what they say of the *Waldenses*, concerning the point under debate, and so leave the Reader to judge on which side the truth lyeth, whether on *ours* or our *Opposites*; and shall premise this caution, that the Reader do not mistake, and take that to be the judgment of those *Writers* concerning *Peter Bruis* and *Henricus*, which they transcribe out of the *Popish Records, Councils, Edicts* &c. And what they relate of them they have it from two *Popish Abbots* viz. *Bernard*, and *Cluniacensis*.

1. Concerning *Bernard* the *Magdeburgenses* tell us *Cent. 12. c. 5.* that he in his 66th Sermon in *Cantica*, flies out against these men accusing them to be *Hereticks*: he chargeth them,

1. To be *Manicheans*.

2. To deny the Lawfulness of Oaths.

Dd 3

3. That

3. That 'tis unlawful to Baptize Children.

4. That it is unlawful to eat any thing *quod ex coitu generatur*, and accordingly (saith Bernard) they denyed the lawfulness of eating Flesh and Milk.

These were then a terrible sort of Fellows, if we may believe that old Superstitious (though otherwise devout, and some think Pious) *Abbot*, who is commonly known by the name of *St. Bernard*. And certainly if these *Petro-brusians* were guilty in these things, they were even Monsters in nature. What to deny our little ones both Milk and Water too, O Cruelty! But as these good men cleared themselves, from these false imputations and calumnies; so also do the *Magdeburgenses* in their *History* speak highly of them, and that which is sufficient for their Vindication.

The other cited by the Author, is *Lucas Osiander*, *Cent. 12, 262*. And I doubt some prejudice to his cause, may arise from citing

him. Whatsoever *Osiander* saith (concerning *Peter Bruiſ.* and *Henricus*, of their being against Infant-Baptism) he taketh it out of the Works of *Peter Cluniacensis*, another Popish *Abbot*; and he doth *Calumniari fortiter*, lay very many abominable errors to their charge; and among others he accuseth them of this Venial one of denying Infant-Baptism. Now if any credit may be given to this *Abbot*, it must be *per totum*, throughout, in all, or else in nothing: And verily if his Testimony be valid (as Mr. *Tombes* would have it accounted, and the Author from him) our opposi-

sites



sites need not glory in such *Waldenses*, that they comported with their opinion, nor we be troubled at their dissenting from us.

Let us now look into the wicked and false Testimony or Account, this lying *Abbot* gives of those two precious Ministers, *Peter Bruis*, and *Henricus*, as *Osiander* takes it out of his own Writings.

*Exorta est, & progressu temporis vires acquisivit heresis Albigenium. Ea Roma primo capisse putant, postea verò in comitatu Tolosato (etiam intra viros Illustres) longe lateq; sparsa dicitur, quin etiam in Angliam penetrasse scribitur.*

There arose and in progress of time gathered strength the heresy of the *Albigenses*, that is said to take its rise at *Rome*, then dispersed far and wide over the Country of *Tbolonse*, (& that amongst men of quality;) & moreover they say that it got into *England*.

*Dogmata hæc illis attribuantur, (inquit Osiander).*

They are charged to hold these Opinions, saith *Osiander*.

1. *Baptismum abjiciunt.*

They cast of Baptism, meaning that of Infants.

2. *Corporum resurrectionem negant.*

They deny the resurrection.

3. *Carnem comedi prohibent.*

They forbid eating Flesh (as *Bernard* before.)

4. *Christum non esse Deum, nec assumpsisse de Virgine, sed de Cælo carnem duxisse.*

They say Christ is not God, neither took he flesh of the Virgin, but brought it down from Heaven.



5. *Ecclesiam non posse aliquid possidere, nisi in communi, &c.*

That the Church should possess all things in common.

By this time I suppose we may conclude, that these *Waldenses* were vile persons, or *Cluniacensis* a lying Abbot; and this latter we do not in the least question. Furthermore (as if the Author had never enough of him) he tells us, that the *Magdeburgenses* set down the *Assertions* of *Peter Bruis* against *Infant-Baptism*, *Transubstantiation*, *Worshipping of Images*, *Purgatory*, which are distinctly, and at large answered

Tombe's *EXA-*  
*men* pag. 25.

by *Peter Cluniacensis*: But you must know he had never any personal conference, or dispute with him. But that I may not remain in the Author's debt, for what he quotes out of the *Magdeburgenses*, I shall requite him with what I find in *Osiander*, who tells us that the said *Cluniacensis* doth profess twice in his Writings, that he would not accuse the *Waldenses* upon uncertain report, but from their own Writings; nay farther, he chargeth them that they denied the Divine Authority of the Old-Testament, and all the New, except the Gospels: *Evangelium creditis, Epistolas Pauli cur non Suscipitis? Respondetis, quia non adeo certa nobis autoritas est eorum. i. e.* You believe the Gospel, why not also the Epistles of Paul? your answer is, because the Divine Authority of them doth not so certainly appear to us. And upon that account (saith *Osiander*) *Cluniacensis* spends two whole Chapters to prove the Divine Authority of the Scriptures against them.

I shall conclude this with Mr. *Marshall's* words to Mr. *Tombes* upon his quoting *Cluniacensis*, to the same end as my Antagonist doth. He (saith that Reverend Minister) *that reads that railing Book of Petrus Cluniacensis, will find that he acknowledgeth most of what he layes to their charge to be upon the report of others.* Now me thinks the Author should blush at his indiscretion for introducing such a *Popish* Calumniator for an evidence in this matter; and if he believe this *Abbot* slandered *Peter Bruis* and his followers in these things, I hope he will excuse the Reader if he believe he did noless, when he chargeth them to be against Infant-Baptism, & that Children who dyed before they could actually believe, were damned; which is another Article *Cluniacensis* brings in against them, & one as true as the other. I see by this that when men are engaged in a cause, and wedded to an opinion, they will not refuse the most sordid and shameful ways to promote it. They will fall in with slanderous Papists, and take up what they say to defend their Opinions. Witness my Antagonist, and his Predecessour and Tutor Mr. *Tombes*, who was checkt by Mr. *Baxter* for his evil carriage in this very thing, he boldly justifies himself, and tells us in his *Precursor*, pag. 29. That *Petrus Cluniacensis* was (though a zealous Papist) yet thought fit by *Illyricus* to be reckoned among *Witnesses of truth* in his Catalogue; and if such as he (and especially *Bernard*) be not taken for Witnesses of things in their times, I know not how *Protestants* will make up their Catalogue of *Witnesses* for them in all Ages: I think these are dangerous

dangerous words, somewhat derogating from the honour of the Protestant Religion.

The other eminent Person which is joyned in History with *Peter Brnis*, is *Henricus*. These two, as is said, were the first and most famous Preachers of the *Albigenses* and *Waldenses*. This *Henricus* (saith the Author) witnessed to this great Truth, being a Friend and Colleague of *P. Brnis*; whose Doctrines and Positions are also recorded by the *Magdeburgenses* under eleven Heads; the first whereof was *denying Baptism to Children*. Cent. 12. p. 843,

We have observed before that *Bernard* is so ingenious, as to acknowledg that he takes up these things by hear-say, and upon report; *ab iis qui ad Pontificiam ecclesiam redierunt*, of such as were returned again to the Church of Rome; and who is such an infidel as not to believe what they say? Furthermore the *Magdeburgs* tell us, that when the *Henricians*, or Disciples of *Henricus* were examined, *Bernard* himself confesseth, they denied the things that were Objected against them, and

*At porro in Examine eos Objecta negasse. Hac ille, sc. Bernardus.*

*Quia forte alia eis Objecta fuerunt, quam docuerunt.*  
Magd. Cent. 12.  
p. 845.

that haply (say the *Magdeburgs*) because they Objected such things as they never taught. Mr. *Tombes* told his Tale about *Henricus* a little handsomer than the Author, in his *Præcursor*. pag. 29. And is not ashamed to say, *it seems ut-*

*terly unlikely to him that he, and his followers should*

be belyed, and tells us what Bernard said of them in 204th Epistle: the same also he hath in his Ex-  
ercitation p. 31. and let us compare the Author  
with him, and we shall see he hath the Story from  
him, for thus he concludes this Section.

The Author.

The same Bernard in  
his Epistle to Heldefon-  
sus Earl of St. Gyles,  
saith, The Henerici did  
deny Holy-days, Sacra-  
raments, Churches and  
Priests, complaining that  
the Children of Chrismi-  
ans were excluded the  
life of Christ, whilst they  
denyed them the grace of  
Baptism, and not suffered  
them to partake of Salva-  
tion.

Mr. Tombes Exerc. p.  
31. and Examen. pag.  
21.

The same Bernard in  
his first Epistle to Helde-  
fonfus Earl of St. Gyles,  
complains of Henricus,  
that he took away Holy-  
days, Sacraments, Chur-  
ches, Priests, that the life  
of Christ is stopped to the  
little ones of Christians,  
while the grace of Bap-  
tism is denied, and they  
not suffered to draw near  
to Salvation.

Thus far we find the Author exactly following  
Tombes, having little else but what is transcribed  
out of him; only he omits that ingenious passage  
of Mr. Tombes Præcursor pag. 30. As for the  
Albigenses and Waldenses it might be (saith he)  
that some might be against infant-Baptism, yet o-  
thers not; or it may be in the beginning held so, but  
after left it. But this Author makes as if the  
whole Body of the people had been against it  
which followes next to be examined.

Thirdly,

Thirdly (saith he) in the Witnesses, born not only by some particular Men, but by the body of the People; as appeareth by decrees of Councils, Decretal Epistles, and Edicts given forth against them aswell as the Testimony of many Learned Writers.

Reply.

There is no convincing Proof to be fetcht from hence, of their being against Infant-Baptism; because they were their Enemies, calumniating malicious Papists, that loaded them with all manner of reproaches, to render them Odious: And no marvel (saith Mr. Marshall) such Opinions should be charged upon them, though they held them not; seeing we find this particular charged upon Luther, Calvin, and Beza, who did all in a special manner oppose this error; so that

Marshall's Defence. p. 66.

Ies. Vicecom. Obser. Eccl. Vol. Lib. 2. c. 1. p. 103.

(saith the same Author) unless some one doth out of their own Confession give better evidence, I shall believe that this Doctrine of opposing the Baptizing of the Infants of Believers, is an Innovation no ancients than the Anabaptists in Germany.

And whereas the Author cites two Canons of Alexander the 3d, one made in the Gallican, and the other in the Lateran Council, against the Waldensian, or Catharian Heresy, the latter Anathematizing them as for other Heresies, so particularly for denying Infant-Baptism, and for their Contempt of all the Sacraments.

We



We are informed by *Perin* (the French Historian,) that these Canons were discharged against the *Waldenses* as soon upon the matter, as they were known by this name. For (saith he) in the year 1160 *Peter Waldo* Citizen of *Lyons* courageously opposed *Transubstantiation*, with divers other corruptions crept into the Church of *Rome*, blaming the *Vice, Luxury, Excess and Avarice*, of the *Pope* and his *Clergy*, and he was the more harkened to, being held in great esteem for his learning, piety and great charity. Now the *Pope* considering that at *Lyons*, there were so many persons (by reason of *Waldo's* teaching) that questioned his Sovereign Authority over the whole Church, fearing what this might come to, being chased out of *Lyons*, they spread themselves in divers companies and places; and from this *Waldo*, they were called *Waldenses*, *Perin* Hist. Lib. 1. p. 2, 3.

The *Monks, Inquisitors* and others, (saith the Historian) being their Mortal Enemies, poured out *Reproaches*, and laid *Opprobrious Imputations* on them, affirming they were the *Authors* of all *Heresies* in the *World*, and that they were *Confederates* with the ancient *Hereticks*.

Because they made profession of Purity, they called them *Cathares* i. e. *Puritans*. Because they denied the Bread which the Priest shewed in the *Mass* to be God; they called them *Arrians*, as if they denied the Divinity of Christ; and because they maintained that the Authority of *Emperours* and *Kings* depended not on the *Pope, Monks*, and for other causes which they fained, they called them *Gnosticks* and *Apostoliques*. This  
Pro-



Protestant Historian is large in these things, but I must contract, among others laid to their charge he mentioneth these 3 following.

1. That they held Community of Goods.
2. That it was unlawful to swear at all.
3. That they rejected the Baptism of Infants.

This *Bernard* and *Cluniacensis*, charged them with as before.

They acquit themselves (saith *Perin*) from these *Calumnies* by putting forth a Book called the *Spiritual Almanack*, Fol. 45. They assert and maintain *Propriety of Estate, the Lawfulness of Oaths grounded on Heb. 6. 6. and alledgeth 'twas God's Ordinance, that the people of Israel should swear by his Name. Deut. 16. 53.*

And lastly, for Infant-Baptism (the matter in dispute) *Perin* gives this account pag. 15. [which I desire the Reader to observe it, becaule we have so ancient a declaration of their faith in this particular.]

*That they being constrained for some hundred years to suffer their Children to be Baptized by the Priests of the Church of Rome, they deferred the doing thereof, as long as they could, having in detestation those Humane inventions which were added to the Sacrament, which they held to be but pollution thereof.*

And forasmuch as their *Pastors* were many times abroad, imployed in the service of the Churches, they could not have Baptism Administred to their Infants by their own Ministers. For this cause they kept them long from Baptism, which the Priests perceiving, charged them thereupon with this imposture viz. *That they were against Infant-Baptism. Which, saith Perin, not only their*

*Adver-*

*Adversaries have believed, that is, the Papists: and from hence came all that Bedrole of Deerees, Councils, Decretal Epistles, and Edicts against them, but also others (saith he) who have well approved of their Life and Faith in all other points; amongst the number of which we must reckon Mr. Tombes, and the Author of this late Treatise of Baptism now under examination.*

This ample account, given by such an excellent impartial *Historian*, so many years since, before the World was so troubled with disputes about Baptism, and from one of their own Country-men, a man unconcerned, as to interest, or dissenting parties in this controversy, and being so faithful in his relations of the Faith, and sufferings of the *Waldenses*, that he was never (that I could hear of) questioned or suspected, will undoubtedly be credited by all ingenious Persons, and is sufficient to dismount thousands of those Canons, Edicts, &c. the Author brings.

Besides this, that I may (if possible) undeceive the *Antipadobaptists*, who are hardly brought to believe any thing that is against them; I will add two other Testimonies, from whence we may conclude the Body of the *Waldenses* were not against *Infant-Baptism*; one of them is *Luther*, the other *Bullinger*, both of which have written smartly against *Anabaptists*, and would never have given such a large *Encomium* of the *Waldenses*, had they apprehended them to be touched with the error of denying Baptism to the Children of Believers.

*Luther* professeth that he hated the *Waldenses* (whilst a *Monk*) as desperate men, until he knew  
their

their piety and truth of their Belief by their own Confessions and Writings, whereby be perceived that those good men were much wronged, and that the Pope had condemned them for Hereticks, being rather worthy of the praise that is due to the Martyrs.

And Bullinger that wrote a Book against the Anabaptists, saith in his Preface to his Sermons upon the Revelations, That above 400 years since the Waldenses have made Profession of the Gospel of Jesus Christ, throughout France, Italy, Germany, Poland, Bohemia, and other Kingdoms.

4. If this be not enough to clear the Waldenses from what the Author would have us believe from the Testimony of their Enemies the Papists, we are willing to give him full measure, pressed down and running over; and that is by the Testimony which they give of themselves in their Publick General Confessions of Faith. We have before shewn the Author could find nothing in any of their Confessions against Infant-Baptism; let us now see whether we can find any thing for it.

First they purge themselves from the imputation of denying Infant-Baptism,

Hist. Wald. Lib.

I. c. 4. p. 15.

So Lib. I. c. 6.

p. 43.

and shew the reason why for some hundred years they forbore it, as before; he that writes the History, professedly sets down in his 3d part of it, the Doctrine of the Waldenses and Albigenes, and particularly what their Faith was, touching Baptism in these words of their own, viz. *And whereas Baptism is Administred in a full Congregation — And for this cause it is that we present our Children in Baptism,*  
which

which they ought to do, to whom the Children are nearest, as Parents, &c.

In the year of our Lord 1535, an Assembly of the *Waldenses* from all their Valleys met at *Angrongne*, and there was signified what they understood of their Brethren of

Perin. Hist.

Wald. L. 2. Cap.

4. pag. 57.

*Provence* and *Daughine*, namely, that they had sent into *Germany* their Pastors, *George Morel*, and *Peter Mason* to confer with *Oecolampadius*, *Bucer*, and *Capito*, touching the belief which they had time out of mind: [Mark hereby the way how unworthily the Author Prevaricates and endeavours to blind the Reader, pag. 329. of his Book, as if all the *Waldenses* were declining, or Apostatizing, towards the Antichristian Abomination of being present at *Mass*: if some of them of *Provence* were faulty; yet this Assembly at *Angrongne* stood fast in the Truth] where (saith *Perin*) when they had read certain Letters of encouragement sent from *Oecolampadius*, both to those of *Provence*, *Daugtony* and to themselves.

Afterward concluded on certain Propositions and Articles of Faith, which were read and approved, signed and sworn to by all the Heads of the Families and their Pastors, with one mind and consent, to Conserve, Observe, Believe, and retain amongst them inviolably without any contradiction, as being conformable to the Doctrine which hath been taught them, (mark it) from the Father to the Son, for these many hundred years out of the Word of God.

If therefore among any of these Articles we

E c

can

can find Infant-Baptism owned, (what becomes then of all the Crack that the Author makes, as if they had been of his judgment.

The Articles there agreed on were in number 17, too long to be inserted, the last is about Baptism, and thus it is to a Syllable.

#### Article 17.

*Touching the matter of the Sacrament, it hath been concluded by the H. Scriptures, that we have but two Sacramental signs, the which Christ Jesus hath left unto us, the one is Baptism, the other the Eucharist; which we receive to shew what our perseverance in the faith is, as we have promised when we were Baptized being little Infants.*

This is the Confession of the Faith of the Assembly at Angrogne, where a Letter was read from Oecolampadius to those of Provence, who (it seems out of fear) were sometimes present at Mass with the Papists, or at least some of them, who did in heart doubtless abhor it: but how doth this prove they were not hearty for Infant-Baptism? And because the Letter is so Excellent a Dissuasive from any Compliance with Superstitious and Idolatrous Worship, I shall here insert it.

**OECOLAM-**



Oecolampadius his Letter to the Waldenses of Provence, 1530.

WE understand that the fear of Persecution hath made you to Dissemble in your Faith, and that you bide it. Now we believe with the heart to Righteousness, and confess with the mouth to Salvation. But they that fear to Confess Christ before the World, shall not be received of God the Father. For our God is Truth, without any dissimulation, and as he is a jealous God, he cannot endure that they that are his, should joyn together under the Yoke of Antichrist: For there is no Communion of Christ with Belial. And if you Communicate with the Infidels in going to their Abominable Masses, you cannot but perceive their Blasphemies against the Death and Passion of Christ. For when they glory in themselves, that by the means of such Sacrifice they satisfy God for the sins of the Living and the Dead, what can follow, but that Jesus Christ hath not sufficiently Satisfied by the Sacrifice of his Death and Passion, and consequently that Christ is not Jesus (i. e.) a Saviour, and that he dyed for you in vain. If then we have Communion at this impure table, we do declare our selves to be One Body with the Wicked, how irksome soever it be to us. And when we say Amen to their Prayers, do we not deny Christ? What death should we not rather chuse? What Pain and Torment should we not rather suffer? Nay into what Hell ought we not rather to plunge our selves, than to witness by our presence, that we consent unto the Blasphemies



phemies of the wicked. I know that your weakness is great, but it is necessary that they that have learned that they are bought by the Blood of Christ, should be more Courageous, and alwayes fear him that can cast both Body and Soul into Hell. And what shall it suffice us to have a care of this life only? Shall that be more precious to us than that of Christ? And are we contented to have tasted the delights of this World only? Crowns are prepared for us, and shall we turn back again? And who will believe that our Faith hath been true, if it fail and faint in the heat of Persecution? Let us therefore pray unto God to increase our Faith. For certainly it shall be better for us to dye, than to be overcome by temptations. And therefore Brethren we exhort you to dive into the bottom of this business; for if it be lawful to hide our faith under Antichrist, it shall be likewise lawful to hide it under the Empire of the Turk, and with Dioclesian to adore Jupiter and Venus; nay it had been lawful for Tobit to adore the Calf in Bethel. And what then shall our faith towards God be? If we honour not God as we should, and our life be nothing but Hypocrisy and dissimulation, he will speue us out of his mouth, as being neither Hot nor Cold. And how do we glorify our God in the midst of our Tribulations if we deny him? Brethren, it is not lawful for us to look back when our hand is at the Plough: neither is it lawful to give ear to our Wives enticing us to evil, nor to our Flesh which notwithstanding it endureth many things in this World, yet in the Haven it suffereth Shipwrack.

These Godly Admonitions confirmed the weak, and came seasonably, for the persecution immediately began, and was more cruel than ever.

4. Lastly the Author attempts to make good what he hath said of the *Waldenses*. From the Footsteps, saith he, we find of this truth in the several Countries and places where the *Waldenses* had been before imprinted in, as appeareth by the following instances.

Reply.

The Rise of Error like the Head of Nihil, is not easily found out: and as Diseases do not alwayes come of Infection, but owe their Original to the pravity of the humours, as the Principal Cause, and Seminary of them: so is it with Error, there being a weakness, and corrupt disposition in the mind of man to fall into the same without the Ministry and Teaching of Teachers. That the *Waldenses* (by reason of the fore persecution under Alexander the 3d. and his Successors) were dispersed through Germany and France, (as the Author tells us out of *Du-plessis*) is not to be doubted, yea throughout all Italy, Poland, Bohemia and other Kingdoms, some hundred years before they had spread themselves, as Bullinger hath told us. But that the Opposers of Infant-Baptism in upper and lower Germany were the remains and Off-spring of those the *Waldenses* had afore instructed, is a conceit forreign to all History, and hath no foundation in Reason or Truth: his *ipse dixit*, or saying so, is no ground for us to believe it. And he affirms it only upon conjecture, and this weak Conjecture, ariseth from his will, that it should be so, according to that saying, *quod voluntarius facile creditur*.

We have before shewn that in the year 1535. the *Waldenses* in a general Assembly of all the Val-

lies met at *Angeneue*, and declared their Faith, as touching other Articles of Religion, so in particular that of Infant-Baptism, which they professed to own; declaring farther that it was a Doctrine taught them from Father to Son many hundred years before. These were the legitimate Offspring of the *Ancient Waldenses* inheriting the *Patrimony* and *Faith* of their *Ancestors*. It was near upon the time of that *Assembly* that the *German Anabaptists* did appear upon the stage; I am sure it was not above 10 or 12 years before: for the *Waldenses*, as was said, sent to *Oecolampadius* for advice, and he, as the Author hath it *pag. 307.* disputed with the *Anabaptists* at *Bazil, Ulme, Ausburg 1527, & 1529.* I will not say, but in some points the *German Anabaptists* might agree with the *Waldenses*, as the worst of *Hereticks* do in some things with the *Orthodox*, but 'tis the Authors private fancy, that the Fathers of those *Germans*, had been the Disciples of the *Ancient Waldenses*, which if true, their Children did horribly degenerate. For if any credit may be given to the Histories of divers Religious, sober Protestants, besides the Testimonies of those glorious Lights, *Luther, Melancthon, Zuinglius, Bullinger* and others, concerning the men of the *Anabaptist* Judgment in those Countries; we shall hardly meet with the like execrable persons, in many of the Records of time, since Christianity was profest. Let not those who are against Infant-Baptism in these dayes (many of whom, are not only sound in their judgments in other points of Religion, but holy in their conversation) be condemned for the miscarriages of those in foreign

reign parts, more in former times, than of late: Nor let those Godly men, who are dissatisfied with the practice of Infant-Baptism, be offended at the Zeal of Gods holy Ministers, against those evil men, who under a pretence of Religion perpe-  
 trate all manner of villanies. It was long since, and is still the judgment of very wise and holy Men, that those *German Anabaptists* were a Faction raised up by Satan, and fomented by the Pope in that juncture, on purpose to retard and hinder the work of Reformation, so hopefully begun, by those burning and shining lights before-mentioned.

At that time the learned Coun-  
 cellor *Conradus Heresbachius* expresseth the same in an Epistle of his to *Erasmus*: And *Melchior Adamus* (in his History of the lives of the *German Divines*) saith, that at that time the errors of the Anabaptists broke forth, that the Devil might sow his Seed, who first declared against Infant-Baptism, and afterward rebaptized themselves,

and then followed an inundation of all the Heresies that ever were: *Vita Zwinglii, pag. 30.* And yet my Antagonist towards the latter end of his Discourse hath the confidence to Apologize for those *Adversers*, who were the abomination of all Europe, and whose memory is accursed, and stinks to this day in the *Neiberlands*, and who are the Scandal and abhorrency of *Protestant Churches* throughout all the World. By which un-  
 dertaking, I conceive he hath

*Satan ejusmodi  
 pestes in illum fi-  
 dem excitavit, ne  
 sepe reformatione  
 hic Christiani, in  
 doctrina & mori-  
 bus, per Lutherum,  
 Zwinglium, Ma-  
 lachiam, Bu-  
 cerum, aliosq; Dei  
 viros suscepta per-  
 verteret.*

done dishonour to himself, and his cause, and shall have no thanks from his party. And for his questioning the verity of those Testimonies, (being herein singular) wherewith all the world is satisfied, and endeavouring to lessen and mince the Crimes that can admit of no Extenuation, he hath hereby little advantaged himself, and certainly he that durst Advocate for such a business is a *daring* Person indeed.

He tells us they were dispersed all abroad throughout upper and lower Germany, and it is true; but where-ever they came (as he himself quotes out of Cloppenburg) they suffered not the Reformed Religion to be edified without daily conflicts.

We shall speak first of Upper-Germany, and we are necessitated (something against our will) to give an account of the carriage of that People; fearing lest it should reflect upon the Godly Antipadobaptists of these times.

There were multitudes of them (saith the Author) in that Country, as appears not only by the opposition made against those persuasions by the Popish party, but by the Protestants also, and that from those who were called chief of the Reformation: as Luther, Micarius, Zuinglius, Brencius, Calvin, Junius, Oecolampadius.

Here the first thing I shall observe is, that these Gallant men stood up for Infant-Baptism, in opposition to those that were against it; who (for that

very



very reason it seems are not worthy to be accounted chief of the Reformation, by him, and his party; for observe Reader, that he doth disown them as such, in saying *those who were called chief of the Reformation*. Next let us enquire how the Anabaptists did promote the Reformation, then newly begun in those parts. The life of *Junius*, (who was Preacher at *Limburg*) speaks out how much they hindered the progress of the Gospel there: how grievously they disturbed *Regius* at *Ausburg*, and afterward *Musculus* at *Angusta*, *Melchior Adamus* tells us in their lives. *Musculus*, although a famous, learned and Godly Divine, (as appears by his Comments upon several parts of the *Old* and *New-Testament*) yet was very poor after his Marriage, and seeing that he could not maintain his Wife with that little Money that was remaining, agreed with a certain Weaver for a certain Sum, to learn his trade. The man unknown before to *Musculus*, was an *Anabaptist*, and there dwelt at that time a Teacher of that way in his house, *miram Sanctitatem simulans* (as the Story hath it) counterfeiting a wonderful deal of Holiness. *Musculus* soon found him out to be a very naughty fellow, and reproved him of his faults, charging him to be a lazy, idle, hypocritical Person; at length his Master took offence at him and turned him out of door, contrary to Agreement, of whose perfidiousness he very much complains; for it seems the Weaver had gotten poor *Musculus* his Money and not

*Urbani Regii*  
vita, pag. 73.  
*Musculi* vit. p.  
373.

*Melchior Adam.*  
in vit. *Musculi* p. 373.



not fully taught him his Trade, and dismiss him because he was opposite to their Opinion. *Musculus* now being in great want, and not knowing well what to do, was fain at length to work for 4 pence per diem in a Town-ditch, whilst his Wife (during this time) was a servant, or she might have been starv'd. Afterward God provided better for them, for he was advanced to be

*Erat autem illo  
tempore ejus Ecclesia  
afflictus & pertur-  
batus. statum, non  
solum propter Epis-  
copi Canoniceorum,  
reliquorumq; contra  
fidei Religionis Ma-  
chinas. Scilicet verum  
etiam ab Anabap-  
tistarum furoribus  
etiam.*

Minister at *Augusta*, where the *Anabaptists* troubled him very much; for at that time the Church of Christ there, was not only vexed by the Papists on one hand, but by this sort of men on the other hand; who not being contented to Preach in private, did impudently rush into the publick places for God's Worship; and there cause disturbance, and sometimes get up into the Pulpit and preach their errors, as the same Author tells us, pag. 376. in *Musculus* his life. At which (and by reason of some other seditious carriage) the Magistrate, being offended, put divers of them, into Prison. *Cum res ad tumultum & seditionem. Populo vehementer commoto spectaret:* But it was not till they occasioned a great Tumult and Commotion amongst the people, *etc.* *Musculus* dissuades the Magistrate from severity, daily visits and relieves the Prisoners, forbearing to insist upon any matters of difference in opinion. At first they vilified

*Ingenium homi-  
nis animatum esse do-  
cebat, quod uti ma-  
gis quam cogi velis.  
Eoq; magistratum  
ad clementiam &*

vilified him, called him false Prophet, and Wolf under sheeps' *longanimitatem co-*  
Clothing: till at last by his *horre abatur.*

Christian moderation and sweetness of Spirit, he had insinuated himself so much into them, that *seposito omni affectu pravo ipsum patienter audiebant*, laying aside all prejudice, they hearkened to his reasonings and forsook their Error; whereas some a little before professed they would rather undergo any torment than relinquish the same, and one of them afterward became a Minister of the Church.

In like manner one *Thomas Muzzer* made a great uproar in *Saxony*: for first he pretended an extraordinary call from Heaven, and that he was raised up by the command of God for the punishment of wicked Princes, and altering of Politick Government; whereupon he stirred up the people to cast off the Yoke of obedience to Civil Magistrates, as they had cast off the Pope, for the one saith he oppresseth us in *Civil* as the other doth in *Religious Rights*. Thus he goes on Preaching up Liberty, and that all men were by nature free, and that all things ought to be free and common: and when he could not perswade *Luther* to comply with him, nor make good his Doctrine by Argument before *Luther*, with whom he had frequent conference at *Wittenberg*, but on the contrary was rebuked by him, and earnestly admonished not to disturb the peace, but submit to God's Ordinance: he began to rise up and thunder against *Luther* himself, crying out that *Luther* was in as much fault as the Pope of Rome, and as bad as the Pope; and that all the Gospel he

preached was a Carnal Gospel; till at length the common People being stirred up by this Trumpet, and inticed with the seeming sweetness of Liberty, began every-where to imbroile themselves in dangerous mutinies and troops, and all reverence to Magistrates was contemned and cast off. Hereupon the Duke of Saxony cleared his Country of Munzer, who wandered here & there through Germany, and came at length to Mulbursen, a famous Town in Thuringia; there as before Preached he up the same Doctrine of Liberty from Oppressours, many addicted themselves to him, some of the richest fort having been overprest with Taxes, & others of small and beggarly estates, whom he made sure to himself by selling them, not only the Monasteries should be prey and spoil to them, but likewise Preached up Community of all things, according to the Example of the primitive Churches. Having thus gotten a party of factious Persons fit for his turn, he became at length a Senator; whatsoever he commanded was done: his pleasure was a law, and his direction in all things, as he said, a divine Revelation. His first work was to displace the Magistrates, and to take all power into his own hand. In Zwettia and Franconia, near 40000 Peasants took Arms upon this occasion: who robbed a great part of the Nobility, and plundered many Towns and Castles, Munzer being their chief Captain. At length the German Princes, sensible of the danger prepare forces set upon them, and kill some Thousands; Munzer himself was apprehended, and brought to the Duke of Saxony and Landgrave, being asked why he had thus abused the miserable Peasants, and raised

raised these Tumults; his answer was, he had done but his duty, and that such Princes as hindered the Reformation of the Church ought to be opposed. The Landgrave on the contrary proved by Scripture that Governours ought to be had in honour; that all Sedition is forbidden by God, and that by the Laws of the Gospel, no Christian may take arms against their lawful Prince, upon any pretext whatsoever. To this when he reply'd nothing, he was first put upon the Rack to know what his purpose was, and who were his confederates: afterward he was brought on the Stage, and was so extreamly confounded and dejected, that he was not able to give any tolerable account of his Faith; yet in general terms Confessed his Faults and his Error, and his Head being cut off, was carried upon a Spear through the Army.

After the same mode, the Anabaptists carried themselves in Switzerland; there they likewise troubled the famous Zwinglius, that eminent Servant of Christ, in the work of the Ministry at Zurich. This Zwinglius was a person of that note, that Bishop Jewel in his Defence of the Church of England, gives this honourable Testimony of him, and of Luther, pag. 360. *Martin Luther (saith he) and Hulderick Zwinglius, are most excellent Men, even sent of God to give light to the whole World.* This same Zwinglius, whilst he was busy in carrying on the work of Reformation, (as we are informed by Melchior Adamus) was interrupted by the Anabaptists. First they declaimed against Infant-Baptism, and rebaptized themselves as before was hinted. Zwin-

glius

Thus was very tender of them, and treated them

*Quod Anteres & a-  
mici erant, & docti,  
& omes, & cives, fa-  
miliariter egit. Mel-  
chior Adam. in vi-  
ta Zwinglii p. 30.*

with much gentleness, for some of them were his friends and of his own Flock; until he found much falshood and untruth in what they said, and that they made a grievous rent,

broke off communion and erected a new Church. This moved Zwinglius to try his strength with them, and indeed the Anabaptists first made a challenge on the 6th November 1525 to dispute the point with any of the Reformed Divines. Hereupon Zwinglius and some others had the patience to argue with them publickly in the Court before the Senate, three several days; and when (as Spanhemius tells us) they were by strength of argument in full demonstration of Spirit and of power, confuted, they fell to Railing, and poured out reproachful speeches. Melchior Adamus gives the same account in the History of Zwinglius his Life. The

*Habita sunt dis-  
putationes cum ipsis  
serio, in quibus erro-  
rum convicti, Blas-  
phemiis, & convi-  
ciis despuarunt in  
Antagonistas. Mel-  
chior Adam.*

said Zwinglius so overpowered them with Arguments at that time, that one of them had a pretty conceit beyond the rest, and said Zwinglius was a learned man, and could prove any thing, but saith he, O Zwing-

lius, I adjure thee by the living God to speak thy Conscience and tell us truth. I will said he: Thou art a seditious Fellow, since milder answers will not serve the turn, I speak plain and home. After which disputation on the 14th November, the Senate made a Decree against them, and declared



declared that *Zwinglius* had said enough to convince them: established Infant-Baptism, commanding the *Anabaptist* Teachers to be silent and quiet. Notwithstanding which the trouble of the place ceased not, for the *Anabaptists* increased and others adjoynd to them, and they fell to preaching and disputing again, that the Tumult was great and the *Citizens* fell together by the Ears. The *Magistrate* once more taking cognizance of the matter, how that by these contentions the City became obnoxious to the forces of the house of *Austria*, and the Idolatry of *Rome*, for the prevention hereof, passed a severe *Edict* against them, not as *Anabaptists*, but as perjured, disobedient, seditious persons, which was done in the year 1530. five years after they first began to dispute with *Zwinglius*. Vid. *Spanhemius* & *Melch. Adam*.

*Tandem carceris, proscriptioibus, morte, contra perjuros, inobedientes, seditiosos, non jam Carabaptistas, Senatus agere coactus: ut malum intestinum averteretur.* Melchior Adam.

2. In the next place the Author tells us how the *Anabaptists* spread themselves about this time over all the low Countries, which is very true, both in *Westphalia*, *Friesland*, *Holland*, to the horror and confusion of those parts; for the light of the Gospel which brake out but a little before in *High-Germany*, darted down its beams to the *Low-Countries*, and the blessed work of Reformation was carrying on apace, had not the same sort of People broken in again, to distract the Churches then planting, and disturb the Ministers. Take but



but one instance, which is *inst. omnium*: At *Munster* in *Westphalia* this troublesome Sect first appeared, there they soared high, pretended Divine Revelations, they insinuated themselves into the esteem of men by an appearance of Sanctity at first, and in a short time gained a great multitude of people over to them. We must know that at this time *Popery* was the prevailing Religion here, as in other Towns of the *Netherlands*, and the people began to relish the sweetness of the Gospel, and Truth did every day triumph over *Popish* errors. Several *Ministers* were sent down from *Magburg* to propagate th Gospel, and the *Popish* interest lost ground apace, and their *Doctors* durst not dispute with the *Reformed* Divines from *Scripture*. Upon this the *Senate* ordained some of the *Churches*, for the use of the *Reformed*; this indeed displeased the *Bishop*, but it came not to Arms or Blows (as the *Author* falsely suggests) pag. 324 of his *Trease*. But notwithstanding the *Bishop's* dislike, the *Senate* revoked not their former grant, and the work of Christ was hopefully carrying on, when in a few months there came privily into this City of *Munster*, certain *Anabaptists* in the year of our Lord 1533. of whom the principal were *John Matthias* a Baker of *Haerlem*, and *John Bebold* a Taylor of *Leyden*. These begin their *Deformation*, with a new Catechism, preach down Childrens Baptism, and preach up Community of Goods, and by a notable faculty of language, and shew of piety which they expressed at their first entrance, they ingratiated themselves and their Tenents with many of the people. In a short time their party

party was greatly augmented, many flowing into them especially of the poorer and baser sort, as those that knew not how to live for debt, and such as were inclined to Tumult, and disposed to mischief. Then fell they to the old work of contending with the Reformed Ministers: The Senate perceiving how much the City was divided in their judgment, appointed also here a day for a publick disputation, at which again it was the lot of the Anabaptists to be worsted. The Senate afterward makes a Decree to clear the City of them: some depart for a little space and re-enter secretly, others conceal themselves within the Walls, and not long after assembled themselves openly, and appeared with greater Audacity than ever: new Tumults every day arose, and from disputing they came to fighting.

The New Prophets John Matthias and John Bebold feigned Raptures, Extasies, and Revelations, and perceiving their own strength, began to rant it to the purpose and to act all manner of Violence and Rapine: They encouraged the people to fall upon the Monasteries and Churches, and in a short time the Suburbs were burned and the Churches spoiled. They ordained community of Goods on pain of death, destroy Libraries, abolish Schools of Learning, and commanded all Books except the Bible to be Sacrificed to the flames.

Then did these two Impostors send forth horrible crys about the street, exhorting all to repent. They sent to other Towns where any were addicted to them, invited them to this City as their common Randevouz, promising a hundred-fold for what-ever was lost in this cause. The Tumult

mult and Consternation was so dreadful, that the *Senators* (many of them) forsake the City, and the rest were displaced, forthwith they choose new ones of their own Faction, run armed up and down, and chase out of the Town all that did not favour their Side, without respect to Age or Sex; so as many Women with Child miseried with the fright. By this time the *Bishop* brings an Army, besieged the City: *Matthias* makes a desperate sallie and was cut off, and now *John of Leyden* assumes absolute Dominion, sits upon a Throne of State, and ascribes to himself this Title, *I John King of Righteousness over the whole World*. During his Reign (which God in mercy shortened) he cut off whom he pleased; the Estates and Lives of men being at his devotion; he perpetrated horrible Villanies, ordained *Pygamy* to cover his *Adulteries* and monstrous Lusts, murdered divers persons, stood out so long against the Besiegers, that the Famine increased miserably in the City, and the people perished in great numbers; and those that escaped out were pined and spared by the Besiegers, being nothing but skin and bones. At length the place was taken by Storm, the prodigious *Impostor* (with two of his chief servants after a great slaughter of others being taken alive) were sent up and down to the Princes of Germany, as Spectacles of Scorn and Wonder, and many Divines laboured to convince them of their Errors; and in some things the King would seem to yield, which was thought only to save his life, for he promised upon pardon to reduce all the *Anabaptists* in Holland, Brabant, Friesland (where they were

were in great numbers) under the obedience of their *Magistrates*.

Being brought back again to *Münster*, after the Exhortations of many pious men, that they would confess their Errors; the *King* relented, the other continued stubborn; being all brought to Execution, the *King* was fald to a Post, and the other two in the same manner had their flesh pulled off with hor burning Pincers, and at last run through with a Sword. Their Carcases were inclosed in three several Cages of Iron, & hanged up upon the highest Tower of the City, the *King* in the middle, and higher than the rest.

I shall now proceed to make some remarks upon what the Author acquaints us with in favour of some of the *German Anabaptists*.

The first is that of *Cassander* who in his Epistle to the Duke of Cleve, says That the *Anabaptists* of the *Belgick*, and *Lower Germany*, are followers of *Megno Simons*, and concerning whom he gives a good report as of a Godly man.

This is Mr. *Tombes* again, Exam. p. 25, only with this difference, *Tombes* quotes *Cassander's*

Mr. *Tombes*

words in Latin, which the Author translates, and *Tombes* is so ingenious as to acknowledge both *Münster*, and those at the City of *Münster*, to have rebelled against Magistracy, for whom my Antagonist doth Apologize. But, saith Mr. *Tombes*, But since those dayes it cannot be found that the *Anabaptists* by Writings or Actions have done it.

Now to this Mr. *Marshall* makes Reply, that he doth not hear much of their denying the *Ma-*

disfranchises Authority, nor will he take upon him to Divine what they would do, if they should increase to much strength, but prays that it may not be so.

And as for *Cassander*, I find indeed he speaks favourably of some of their persons, but doth not in the least excuse their Doctrine or Principles; and for *Mennas Lamon*, as *Spanhemius* tells us, he declared a dislike of their actions at *Munster*, nevertheless acknowledged them for Brethren, though weak ones, and protested that notwithstanding their calamity, they might find God merciful unto them. This *Memo* indeed renounced Popery, and came over to the *Anabaptists*: but withal is said to embrace and preach up divers Heresies and Blasphemies concerning the Human nature of Christ, and other Errors about the office of the *Magistrate*: and though 'tis true, (as the *Author* saith) from *Memo*, many *Anabaptists* of the Low-Countries are called *Mennonites* at this day, yet let him know from *Spanhemius* (one of their own Country, and lately publick Professor of Divinity at *Leyden*) that the *Anabaptists*

*Tombe's Precursor.*  
for. Sect. 82. p. 62.

are not so bad all of them as to follow his opinions. To let pass what he cites out of *Cloppenburg*, taken out of *Tombe's Precursor*. p. 62.

The next man applauded by the *Author*, (who was Contemporary with *Munzer*) is one *Balthazar Huebmier*, a Dr. in *Waldshut*, a great Preacher of this way in *Bohemia* and *Moravia*, who was taken Prisoner with his Wife by the Emperor's command, who was himself burned at *Vienna*, and his Wife drowned for Hereticks in the year 1528.

This



This is Mr. Tomber again, *Examen* pag. 23. But because we have such an ample Character of this man, I have been the more curious in enquiring what account we of him in *History*: and before I shall enter upon that, I shall tell thee Reader, that the *Author* minds me with what I lately met with in a Book intituled *plus ultra*, being an Examination of Dr. Heylins Discourse of the Reformation of the Church of England, the Examiner observes that when the said Dr. speaks of *Harding* the Jesuit (a base *Apostate*, and grand enemy of the Gospel) it is with terms of honour and reverence as Dr. *John Harding*, one of the *Divines* of *Louvain*, and the most learned of the *Collage*, pag. 128. but when he speaks of those Glorious Lights of the Reformation, 'tis barely *Luther*, *Zwinglius*, *Calvin*: in like manner we have here one *Balthazar Huebner* a Dr. in *Waldshut*, a great Preacher of this way in *Bohemia* &c. when in a leaf or two before we have no venerable Title given to those famous *Divines* of the Reformation, but 'tis plain *Luther*, *Zwinglius*, *Calvin*.

I have met with this *Huebner* in several *Authors*, without the Title of Dr. which made me think he was a Dr. of *H. D.* his *Creation*, until I found it in Mr. Tomber to be otherwise, in his *Examen*, pag. 23. who says, that *Zwinglius* gives him that stile in his Epistle, before his answer to his Book about Baptism: be it so, and if he were regularly admitted to that degree, I think he was the first and last Dr. that ever was of the *Anabaptist* judgment. Concerning this man Mr.



*Tombes* relates out of one of *Zwinglius* his Epistles, that *Huebmer* came to *Zurich*, and there made a Recantation; but it appears he was afterwards taken by the Emperor and burnt at *Vindobona*, for what cause I know not faith Mr. *Tombes*. Then farther he relates more of what he finds in *Zwinglius* his Epistle to *Gynoreus* viz. We approve dexterity and moderation in a man; but in that man (I wish I were deceived faith *Zwinglius*.) I never perceived any thing in him but an immoderate thirst after profit and glory. Mr. *Tombes* concludes modestly, and says only this, I leave him to his Judge to whom he stands or falls.

This *Huebmer* is called by *Melchior Adam*, Princeps Catapaptistarum, the chiefest of the *Anabaptists*, and the head of them that

*Alpha eorum fuit*  
Balthazar Hubme-  
rus, Apostata se-  
rum iterumq; fa-  
ctus, qui *Zwinglii*  
beneficio liberatus,  
tantis convictis vi-  
rum bene de se meri-  
tum onerare nebulo  
non dubitavit, ut  
apologia satisfacere  
fratribus habue-  
rit necesse. Melch.  
*Adam* pag. 30.

disputed with *Zwinglius* at *Zurich*; and he tells us he was an Apostate several times, who being freed out of Prison by *Zwinglius* his endeavours, was so ungrateful, as to load him after ward with such reproaches, that *Zwinglius* was fain to write an *Apology* for himself, to satisfy the Brethren. That Learned and Godly man *Bullinger* says of him, that whilst he was pastor at *Waldshut* the whole City became profelytes to his opinion, and that they banished out the Citizens, that were men of good conscience and sincere, and drove them from their possessions, by which means the Gospel which did there excellently flourish, was utterly rooted out.

out. *Spanhemius* hath this of him. That *Basil*, *Dion. Hildersheim*, *Zwinglius* that valiant Champion of the Truth confuted that Turbulent fellow, who by his words and writings had troubled the consciences of many, and yet at *Zurich* recanted his Error, and did forswear the Tenents of the *Anabaptists*.

But he was burnt at *Vienna* for an *Heretick* (saith the *Author*); whereas his Tutor *Mr. Tombes* saith, he knows not what he was burnt for; and this might have been his lot, if he had been for Infant-Baptism: they do not use to distinguish of men that go under the notion of *Protestants*, all are in their account *Hereticks*, and deserve burning that are not of the Church of *Rome*. Sad instances you shall have by and by, and unless I mistake, we do not find in our *Martyrologies* very many of the *Author's* judgment to have suffered death, purely for their opinion of *Anipedobaptism*, and in truth, I have not faith to believe ever any one did: as for those which suffered in *Henry the 8th* his time we shall find it was for some other causes, and usually (as the rest of *Protestants*) for denying the *Real* presence in the *Eucharist* and the *Popes* headship.

After this he tells us out of *Comenius*, the distresses that befel the *Anabaptists* upon the defeat of *Frederick*, by the *Emperour's* forces at *Prague*, how that the *Enemy* began the year after the victory with the *Anabaptists* in *Moravia*, and banished a great company of them, &c.

To which I have this to say, that they dealt kindly with them, in comparison of their dealings with the *Godly Ministers* that were for *Infant-Bap-*

tism: for as soon as ever *Fredrick Elector Palatine*  
 (the Defender of their Faith and Persons) was  
 defeated, the faithful Ministers of *Christ* (as in the  
*Marian* dayes) were the *proto-Martyrs*. It was the  
 precious blood of those men that was first spilt;  
 and the *Antiebristian* cruelty shewed it self most  
 barbarously against them. Divers of them were  
 shot to death, excruciated, and tortured with  
 new-invented Torments, covering some with hot  
 burning coals, twisting about the fore-head of  
 others knotty Cords, and with a stick straining  
 their heads, till their eyes were ready to start out;  
 cruelly burning one with his Wife, broiling an-  
 other to death with a fire made under him; cut-  
 ting another in small pieces; hanging another  
 by the privy members, being 70 years old; with  
 his Books fired under him; and at last shot through  
 the body and slain: another being above 70  
 years old was brought into the market place, laid  
 upon the fire and burnt to death. Thus the poor  
 Ministers in every place suffered: all banished out  
 of *Prague*, twenty one out of *Cutteneburgh*, many  
*Citizens* accompanying them, one of which  
 preached on that Text, *They shall cast you out of the*  
*Synagogue*, all the multitude present bewailing their  
 loss with great lamentations. Thus did they  
 deal with them at *Bosslavia*, *Radecium*, *Zaticum*,  
 and in other places, and some  
 were stifled and poisoned  
 with the stink of Prisons: see  
 all this in *Comenius* his History  
 of those persecutions; which  
 is Translated, and in *Clark's Martyrology* taken  
 thence.

Comenius, *Clarks*  
*Martyrology*. pag.  
 183, 184.

As for that which follows, *That the Anabaptists which were banished out of Moravia into the neighbouring Countries of Hungaria and Transilvania, were of the Waldensian stock*, he hath nothing for it, but a Conjecture.

And whereas he adds, *that these were of the Stock that had been instructed by the Waldenses of old, because of their living together in Houses or Colledges, which was the custom of the Waldenses*: But forasmuch as we have heard before, that it was their custom to baptize their Children, we have better reason to conclude they were none of their Stock. And if that be true which the Scholar saith (who came from those parts about 5, or 6 years since) that they live together after that manner in *Hungaria, Transilvania*, I wish them good fellowship and safety.

We have two or three impertinent Stories more, viz.

1. Some of the *Waldensian* Sect were punished at *Oxford* in *Henry the 2d's* time, and doth he think this was for denying Infant-Baptism? Nay rather it appears they were no *Anabaptists*; for if they had, no doubt *Holinshead* in his *Cron.* or Bishop *Usher* in his *History* of the state of the Church would have told us so. And 'tis strange the Author should thus impose his groundless Conjecture upon the Reader. Take the Story as it is in *Holinshead* and then judg. About the same time came certain Dutch-Men of the sort called *Valdoies* over into this Realm, to the number of thirty or more, who held Opinions in Religion, contrary to the Faith of the Roman-Church: Those which at that time came were indifferently

well learned, and their principal or Ring-leader was named *Gerard*. Now also was a Council assembled at *Oxford*, whereat the Dogmatists were examined upon certain points of their Profession. The aforesaid *Gerard* undertaking to answer for them all, protested that they were good Christians, and had the Doctrine of the Apostles in all reverence. Moreover, being examined what they thought of the Substance of the Godhead, and the merits of Christ, they answered rightly, and to the point. But being farther examined upon other Articles of Religion then received, they swerved from the Church, and namely in the use of the Divine Sacraments, derogating such grace from the same, as the Church by her Authority had then ascribed to them; and what was that think you? but this that they did not confer grace *ex opere operato*, from the work done; for this Romish Tenent, the *Waldenses* ever opposed, as before in their Confessions, and can any Man rationally pick any thing out of this Story against Infant-Baptism.

Next we have a Relation of seven Dutch Anabaptists indeed, that came over with *Anne* a *Cleve* in *Henry* the 8<sup>th</sup>'s time 1528. near about two years after *John* of *Leyden* sent out his 12 Apostles to propagate their Opinions over all the World, and the King might well judg these to be some such that might occasion disturbance in this Nation likewise; so that this instance will appear to signify nothing, for *Henry* the 8<sup>th</sup> burnt more Pædobaptists than Anabaptists. And that these were not put to death purely on the account of

Ana-



Anabaptistry is beyond all doubt, but as Hereticks for disowning the *Popes* Supremacy, Transubstantiation &c. or why might it not be possibly on the same score, for which those suffered in *Queen Elizabeth's* time? For in her time also, saith he, in the year 1575. a Congregation of Anabaptists were taken at the Meeting within Ald-gate, 27 of whom were imprisoned, and of them four recanted, two were burned and the rest banished; and he quotes *Stow's* Cron. for it, but very darkly and partially: for he neither tells us out of him (as he ought to have done) what Anabaptists they were, nor what they held, nor for what they were burnt, as *Stow*, and also *Holingshead* doth in their Cronicles, viz.

1. That they were *Dutch* Anabaptists (coming hither not long after the *German* Commotions).

2. That they held Vile, Blasphemous, and dangerous Opinions against Christ, and the peace and welfare of the State, for which they were thought worthy of Death. I shall give it to you in the Words of *Stow*, and *Holingshead*, which is thus in both *verbatim*.

In *Queen Elizabeth's* time Anno Domini 1574, on Easter day, which was the third of April, about nine of the Clock in the fore-noon, was discovered a Congregation of Anabaptists *Dutch-Men*, in a house without the Bar of Aldgate Prison; and four of them bearing faggots recanted as follows.

Whereas *I. I. T. R. H.* being seduced by the Devil, the spirit of Error, and false Teachers, his Ministers, have fallen into certain most detestable, and dangerous Errors; namely:

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i: That



1. That Christ took not Flesh of the Substance of the Blessed Virgin *Mary*.
2. That Infants of the Faithful ought not to be Baptized.
3. That a Christian may not be a Magistrate, or bear the Sword or Office of Authority.
4. That it is not lawful for a Christian to take an Oath.

Now by the Grace of God, and through conference with good and learned Ministers of Christ his Church, I understand and acknowledg the same to be most damnable and detestable Heresies, and do ask God and his Church Mercy for my said former Errors, and do forsake and renounce them. Now let any man judg whether these be not fine fellows to be brought in for a Testimony against Infant-Baptism, & whether the Author hath done well in endeavouring to reflect dishonour upon the Reign of that Famous *Queen*, as if they had been burnt merely for not owning Infant-Baptism: To tell such blind Stories is not for the honour of his cause; but 'tis his humour and he cannot leave it. And now at length we are come to the dregs of his Treatise, and there indeed he seems very culpable in his *Essay* to Palliate those foul and enormous Crimes, which were perpetrated by the Anabaptists of *Germany*, which is such a piece of weakness as will expose him to the just Censure, not only of all judicious Persons besides, but even of his own party. Even Mr. *Tombs* himself acknowledgeth the actions of *Muncer*, and what was done at the City of *Munster*, and when Mr. *Marshall* had spoken of the World of mischief that people did, and what dangerous Heresies

and

& Blasphemies they held, Mr. *Tombes* ingenuously confesseth; That much of this is true, I make no question, *Examen* p. 24. Then again in his *Precursor* p. 29. he complains (and that upon good ground) of the abuse of charging those Tenents, and practices upon all of the same Profession, which is true of some, as that all Anabaptists are wicked because those of *Munster* were so. Mr. *Tombes* is so knowing a Man, and so wise, that he durst not question the verity of those things, and that because, as Mr. *Marshal* says, the things have been done so lately, and so many agreeing Stories are written of them, and by Men of such undoubted faith and honesty, that it leaves no place for doubting. And, as Mr. *Baxter* saith on the same occasion, if the Testimony of these holy and precious Men whose service the Lord so graciously made use of in the Reformation of those Countries from Popish darkness, as *Luther*, *Melanchton*, *Zwinglius*, *Bullinger* and others, that did, and suffered so much to accomplish it, and lived in the Country and times where, and when these things were acted, may not be credited, then we may call in question the truth of all History whatsoever. Add hereunto the Testimony of those famous Men, *Peter Martyr*, *Calvin*, *Beza*, *Bucer*; who can scarce speak of the German-Anabaptists with patience, or give them any other title (what-ever the charitable Author says) than Furies, Blasphemous, Unclean, Seditious, Frant'ck wretches, &c.

Two material Objections he hath a mind to clear.

1. *The first is concerning the Miscarriages of these Men.*

2. *The Second is some of the Waldensian Confessions which seem to own the Baptizing of Infants.*

But it had been more to his honour to have let those Objections lain dormant, unless he had said more to the purpose.

To the first, he saith, *That take it for granted, that things were so as to matter of fact, that is, that many Anabaptists did prove so horribly wicked as is reported, yet 'tis both unreasonable & uncharitable, to render all the people either in those times, or since to be such persons also, and to judg an Error in the Principle, from the Error in the Conversation of some that Profess it.*

Reply.

Thus far the Author speaks well, for it is not fair dealing to judg at such a rate, and Mr. Tombes before him argues rightly in the case, in his *Precursor* p. 56. I am sure, saith he, it is no Rule to judg a Doctrine false by this that the Professors miscarry, but only to make Men wary and fearful; if it be, we must judg the same Doctrine false by reason of some mens miscarriages; and true because of others godly living. Nevertheless we may safely affirm that Doctrine is to be suspected false, which is usually attended with gross miscarriages in the Professors of it, for that speaks the Doctrine Ominous, and looks like a Spiritual Judgment of God upon it. And I heartily wish there were no ground to say, that of such a nature is the Doctrine of Baptizing grown Persons in opposition to that of the Infant-Seed of Believers. For not to insist upon the horrid

Er-

Errors and wicked Lives of those in *Germany*, nor of the Blasphemies and Immoralities of divers Persons here in our own Nation; the very principle it self of Anabaptistry is of a dangerous nature, which, in that rigidity as some men hold it, is of such a disquieting tendency, that as Mr. *Bunyan* speaks before, it is not fit for any Age or State of the Church. I cannot but sigh to consider the ways of some men, whose Spirits are impregnated there-with, so that their very constitution inclines them to nothing more than to rent, and tear, and divide the Church: The Zeal for their Opinion hath and doth still prove the greatest hinderance to the conjunction of Christians here in this Nation. For as soon as they become Baptists as some call them (and our opposites love to appropriate the name to themselves) they fall off from Godly Ministers, and People differing from them, though never so Holy. But let Men calmly consider whether this be not an effect of ignorance and pride, and more from an erring, than well instructed Conscience, and what a scandal and shame it is to the Christian Religion to make it thus a fomentor of faction and disturbance in the World; and what an injury is hereby done to Christ by contracting, and narrowing his Interest in such a manner. But I see not how it can be otherwise, if men adhere and strictly keep themselves to the Antipædobaptistical Principle; for if our Ministers be no true Ministers, and our Baptism a Nullity, and consequently our Churches no true Churches, how can they hold Communion with us? & though some that are for the Baptism of Believers only,

do, yet it must be imputed to their good nature, and not their Principle, which they cross in so doing.

Farther, saith he, *if it be granted many Anabaptists did prove so horribly wicked in Germany, yet others that owned that Principle, were Men of another Spirit, both in that as well as in former times, for which we have most ample and authentick Testimonie from their greatest enemies. Witness that honourable Character that Raynerius, the bloody Inquisitor gives of them in those days in France, Cassander, Bellarmine, and Baronius of those in Germany, and Mr. Baxter of them in this Nation.*

But hold, Sir, I doubt your ample and authentick Testimony will fail you: and first I must tell you, *Rainerius* is not for your turn, for he never gave any honourable Character of Anabaptists. That favourable Character which he gives relates to another sort of People called the *Waldenses*, which you and I had some discourse of not long since, and found to be none of your kindred; for they were for Infant-Baptism.

Dr. Featly's  
*Roma Ruens.*

Rainer. *contra*  
Wal. C. 4.

*Inter omnes sectas  
qua adhuc sunt, &  
fuerunt non est pe-  
riculosior Eccles.  
Leonistarum, idq;  
tribus de causis.*

*Prima; quia est di-  
uturnior, aliqui e-  
nim dicunt quod*

Verily, saith Dr. Featly, (who wrote a Book against Anabaptists) *Rainerius* the Inquisitor, though entertained against us, [not against the Author's party] yet speaks he so much for us, that he deserveth a Fee of us. The Sect, saith he, of the *Waldenses* or *Lyonists*, is more pernicious to the Church of Rome, than all other Sects.

1. Because

1. Because it hath been of longest continuance, for some say, it hath continued ever since the Apostles time. 2. Because it is more general than any other, for there is almost no Country into which it doth not creep. 3. For that all other Sects do bring an horror with the hainousness of their Blasphemies against God, but this hath a great appearance of Godliness, because they live justly before Men, and believe all things well concerning God [neither of which could be said of the *German-Anabaptists*] and all the Articles, which are contained in the Creed; only they speak evil of the *Roman Church*, and the *Clergy*. And that *Rainerius* did not look upon the *Waldenses* as *Anabaptists*, is demonstrated by this; because he gives not the least hint of it in the Catalogue of their Errors, which follows upon the former words. The *Waldenses*, saith he, do not receive the Canon of the Mass, they say the Church doth err in forbidding Priest's Marriages, they allow not the Sacraments of Confirmation, and extream Unction, they condemn Latin Prayers, and affirm prayers for the Dead do not profit the Souls of the departed: but never a word of denying Infant-Baptism, which is very strange

*duravit a tempore, Sylvestri alii a tempore Apostolorum. Secunda, quia est generalior, fere enim nulla terra est in qua hac Secta non sit. Tertia, quia cum omnes alia Secta immanitate blasphemiarum in Deum audientibus horrorem inducant, Hac sc. Leonitarum magnam habet speciem pietatis, eo quod coram omnibus juste vivant, & bene omnia de Deo credant, & omnes Articulos, qui in Symbolo continentur. Solummodo Roman. Eccles. Blasphemant & Clerum.*



strange if he had understood any thing thereof. *Rainer. contra Wald. C. 5. Canonem Missæ non recipiunt, &c.*

Next for *Bellarmino* and *Baronius*, I cannot learn yet where they give any honourable Characters of the Anabaptists, only they do not so much condemn some of them as others, and do hope their intentions might be good, and that they erred more out of ignorance than malice; if this be honour according to the Author's computation, why then I see a little honour will serve their turn, who are of his judgment: & I find a singular faculty in him to make much of a little at every hand. And what though *Cassander* saith, in two of them, namely *Menno Simonis* and *Theodoricus* there were tokens of a Godly mind; yet *Spanheimius* [whom I shall rather credit than that *Papist*] tells us (and that out of his own Confession of Faith) that he held Blasphemous Tenents against Christ, and opinions destructive to Magistracy, and therefore saith Mr. *Marshall* to Mr. *Tombes* (when he brought this Testimony of *Menno* out of *Cassander*) this *Menno*, saith he, (whom you plead for by *Cassander's* Pen) his whole Doctrine is as full of blasphemy about our Saviour's taking Flesh of the *Virgin Mary*, and other Heretical, and abominable stuffe as the rest of his fellows, though I think his spirit was not so seditious as many of theirs; and what Mr. *Tombes* saith of *Menno* is not much to his commendation, it is in his *Examen* p. 25. And from thence the Author fetcheth the honourable Character (such as it is); yet herein Mr. *Tombes* shews most ingenuity, in that he speaks out all that *Cassander* saith in his Epistle to  
the

the Duke of Gulick and Cleve ; *Hujus quem dixi Mennonis cui nunc hic Theodoricus successit, &c.* They were, *saith he, imperito quodam Zelo incitati*, moved by an ignorant Zeal to do what they did, having a fancy that they must destroy the wicked, *per vim externam*, by force of Arms, and this in order to the setting up the Kingdom of Christ [just of the same strain with those they called 5th Monarchy-Men that put all London into such a fright some years since]: and this Satanical delusion put them on upon such Exorbitancies. But who-ever hath a mind to understand fully, what kind of men the German Anabaptists were, let them *Vide Baxter's* read Mr. Bullinger's Dialogue *Plain-proof.* p. against the Anabaptists; he 143. lived in those times when, and near the place where they played their pranks, and gives a large account of their abominable uncleanness, treachery, sedition, &c. But some, *saith he*, may object, many things are charged upon them falsely, and some addeth some-what. To which he replies, that whatsoever he mentions may be all proved by signed Letters, and by certain Testimonies ; and tells us that in judgment he hath silenced many of their crimes, and spoke less than they have committed, for, *saith he*, they far exceed the *Nicolaitans* and the *Valentinians*, in wickedness. And then comes home to our Author's plea, *viz.* They were not all thus defiled, and if a few among them are such, what is that to the Godly ? To which Learned and Holy Bullinger gives this answer, I have long ago known this kind of Men, and am not ignorant how

how much by guile, and deceit, Hypocrisie can do; and it is true, that the wickedness of a few should be no disparagement to the innocent, *but you cannot shew me one man of them, who is not blemished with some of the foresaid wickednesses; I mean Lying, Treachery, Perjury, Disobedience, Sedition, Filthiness.*

There is one more whom the Author hath found out that gives an honourable Character of the Anabaptists: And they requite him well for it, do they not? *Mr. Baxter* (saith he) *one of their severest enemies in these Nations, yet hath done himself and his Opposites that Right, as to witness to the innocency of their Conversation, in his Defence of the Principle of Love. p. 7. viz That Anabaptists are Godly Men, &c.*

But what Anabaptists doth he speak of? Not those of *Germany* but *England*, and not all here neither. I know, saith he, as good and sober Men of that mind, as of theirs that are most against them. And God forbid that he, or I or any one, should be so uncharitable as to think there are no Godly Anabaptists; but that the number of Godly sober Men of their mind is small, is the judgment of some Godly, Sober, and observing Christians. Some good and sober Men *Mr. Baxter* knew amongst them, but the generality of them were bad enough, for so we are to understand him in his Plain-Proof, p. 143. *I have had, saith he, too much opportunity to know very many of these called Anabaptists, and to be familiar with them, and having first Examined my Heart, lest I should wrong them, out of any disaffection, through difference of judgment, as I clearly discover, that I bear*

no ill will to any one man of them nor ever did, nor find any passion, but compassion moving me to say what I do; so do I impartially and truly affirm concerning the most of them that I have conversed with, that I have known few of them, [speaking first of their Ministers] so much as labour after the winning of Souls from Sin to God, and bringing them into love with Christ, and Holiness, and Heaven. But the main scope of their endeavours in publick and private is to propagate their Opinions, and if they do preach any plain wholsom Doctrine, it is usually but subservient to their great design.

He chargeth them farther to be the greatest hinderers of the Work of God in converting Souls, by endeavouring to alienate the hearts of the People from Godly and painful Ministers, making it their business to disgrace them, &c. Moreover, that in his own experience he never knew the labours of any zealous Anabaptist that ever God blessed to the true Conversion of many Souls: But many they made meer talkers, Censorious Opinionatists, and usually there leave them—yea I desire, saith he, any sober Christian but to look impartially through all the Land, and tell me where ever any such Teachers lived, but the place in general was much the worse for them; where the Gospel before prospered, and Christians spent their time and conference in the edifying of each others Souls, and in Heavenly duties, and mutual assistance, and living together in unity and love, according to the great Command of Christ, they ordinarily turn all this to vain janglings, and empty, windy, unprofitable disputes: So much for the Teachers. Then after this he shews, Anabaptistry hath been the ordinary inlet to the most horrid Opinions,

*nions & that few came to the most monstrous Doctrines but it was by this door, and how negligent many of them are of Family duties, the Lords-day, &c.*

We now come to examine the Apology which is made for the *German Anabaptists*.

1. First, he saith, *They were not the Anabaptists that first began the Sedition, but it was from a conspiracy of Husbandmen against the Bishops, and Canons, which was called the Rustick League, for which he quotes Baronius, how that it began in the year 1502. which was the Prælude of that great Sedition, which was in its Vigour 1525. according to Osiander's account.* But how doth this mend the matter, they were not first in the wickedness, in the sedition, but seconded it? A sorry evasion: and besides the Author is gone off from that which he should speak to, and that is of the *Uproar* and Confusion that was made in *Swevia* in the year 1525. and did not the Anabaptists begin and propagate that? *Spanhemius* tells us in his first Chapter, that *Nicolas Storch*, *Mark Stubner*, and *Thomas Muncer* three Anabaptists, were the Persons that began that lamentable Sedition.

2. The Author tells us *Persons of all sorts concerned themselves in it.* Like enough, for so it is usual in all popular commotions, persons of all sorts, and interests, joyn in. No Man is so weak as to think those 40000 Peasants in *Swevia*, and *Franconia* were all Anabaptists; but *Steiden* in his *Com. L. 5.* and also *Spanhemius* informs us, that the Trumpeter and Ringleader was *Thomas Muncer*

Muncer, who (with other Anabaptist-Teachers) stirred up the discontented people to rebel against the Magistrates, and imbodyed them into an Army. It was that impostor, who was their General, that set out his Declaration that his design was to restore Liberty, and to deliver Subjects from the Yoke and Tyranny of Princes, which was as much to be cast off, as the *Popes* of *Rome*.

3. He makes an odious comparison *between the Protestants of Geneva in the recovery of their Civil and Spiritual Liberty, and these Germans, who, if they had miscarried in their attempt, might (he conceives) have fallen under as much Obloquy, as the chiefest of those People did in their defeat.*

But the actions of *Geneva*, the *Switzers* and the *Cantons* were more justifiable than theirs, and not so barbarous, nor their Tenents so blasphemous as theirs: Notwithstanding the reflections of the Papists, and some others of late, who have in print branded our first Reformations for Rebellions, and they are Men too that would be thought Obedient Sons of the Church of *England*, and of great names: but yet one that hath but half an Eye, may easily see that these *Theologasters*, either wanted discretion, or affection to the Protestant Interest; and 'tis pitty the *Virga Censoria* is not taken from them, and they turned out of their office, as the *Romans* used to serve the *Censors*, when they abused it. But I hope no *ἱερόκλητος* can charge those of *Geneva* to have robb'd the Nobility, plundred Towns and Castles, and rifled all that is Sacred as those *Germans* did, but  
that



that they fell off from Popery, and sought Reformation in a more regular way.

4. The Author speaks not right concerning the Commotion at *Munster*, in saying, *Spanbemi* acquaints us, that the first stir in the City was about the Protestant Reformation, the Synod (he means Senate) siding with Mr. Rotman and other Reformed Ministers against the Papists and the Bishop that opposed them to Arms. For though the Senate would not obey the command of the Bishop, (who was then at a distance from the City) in taking away some of the Churches, which a little before they had granted for the use of the Reformed Divines, yet this difference was soon composed and it never came to Arms or Blows, as *Spanbemi* tells us.

5. That which follows is excreably scandalous, namely, That there is good ground to doubt of the truth of what is reported concerning the Monstrous wickedness, and villanies of John Matthias, and John Becold of Leyden; and what are those grounds of doubt? why,

1. Because, saith he, the things are written either by malicious Papists their mortal enemies, or else by some of their most inveterate enemies the Protestants, who were willing to take up and improve such reports, to blast not only the whole party of the Anabaptists, but their Principle also.

Reply.

I dare say that here are in the latter part of this Sentence, so far forth as it relates to Protestants many untruths, and may sigh over it, that old saying, *Quot dicta, tot maledicta*. Alas to see whither affection to a cause will carry Men!

1. Then

1. Then, the Protestants were not inveterate Enemies to the Anabaptists, but very loving Friends to some of the chiefest of them, both before and after they took up the Opinion, until the Rebellion of *Muncer*, and that at *Munster*. Witness the Friendly and Brotherly conference that was between *Luther* and *Muncer* at *Wittenberg* where they had often Conference, and *Luther* intreated him to be quiet, and not broach such Doctrines as were against Magistracy and Civil Government. *Zwinglius* dealt tenderly and gently with those that fell off from his Church, for they were his intimate Friends, *Musculus* visited them in Prison, relieves them, and was their Advocate, and perswaded the Magistrate to be kind, and to use no severity; for that was not the way to reduce Men from their errors.

2. *Bullinger* (of whom we have before spoken) begins his Book with a Lamentation at God's Judgments on Christians, for their not profiting by the Word; for which God gives them up to delusions and to a reprobate Sense: he professeth that before he did in silence conceal their Crimes, and spoke less than they committed. *Luther*, hearing of their vile pranks at *Munster*, was necessitated (and so were divers other Ministers for the honour of the Reformed Religion which did so much suffer by those Exorbitancies) to put forth a Testimony in print against them; in which he saith, It was plain that *Munster* was become the habitation of Devils; for so the Justice of God had punished the Sins of *Germany*, and especially the loose and prophane life of those that professed the Gospel; but in this Tragedy of *Munster* the

marvelous Mercy of God evidently appeared, that he had not permitted that old subtil Serpent and cunning Satan, to contrive and govern that business, but only had given way to some Silly Blockish Devil, who seemed not well skill'd in Villany, to be their Guide and Conductor; and that though the State was disturbed by it, yet he conceived the Church on that account would receive the less prejudice by it.

3. *Spanhemius*, in his History of their Actings, saith, That the Protestant Ministers were extremely troubled at what happened, and the Papists vilified the Gospel by reason of it; for the Popish party said this was the fruits of revolting from them; and they were afraid the Magistrate would have an evil eye upon them, and suspect that the liberty which they granted, might tend to the sowing of Sedition, if they did not declare against them, and preach down the Doctrine, and Practices of those Anabaptists.

4. Lastly, What other thoughts can we have then of that uncharitable passage, *That the Protestants were willing to take up and improve such reports, to blast not only the party of Anabaptists, but their Principle*, but that it is the Ebullition of a Malicious, or at best Prejudicial Spirit? and yet for all that if such tumultuous and rebellious carriages proceed from the distempered brains of some Men, I see not why they should be imputed to those amongst us who are of a better temper. But if from their Opinions and the very Constitution of their Sect, as we have cause to judge much of it doth, it will be something difficult to make it out how it may not be chargeable upon all.

all. But I think our Antagonist is the only Man that ever Apologized for those *Germans*: But well-fare a sure friend in a corner! it seems he loves them so well that he would fain save their credit, though by laying an imputation of forgery on the most faithful Historians and grave Divines since the Reformation. Yet these Historians cannot be so put off; for they are punctual, name Persons, Time, Place, Opinions, Condemnation, and Punishment, all matters of Fact open to the World: But if all who bear witness against an evil-doer must be held as Enemies, and their Testimonie be rejected under that Plea; and nothing believed but what themselves are pleased to acknowledge upon record, who will be guilty?

2. His other Plea is as follows: *Another thing there was, saith he, by which people in all Ages took occasion to misrepresent this People at Munster, That they were for Community of Goods, casting their Estates into one common Stock, and was the same thing that Osiander tells us Muncer did in Mulhusian in Thuringia 1524. And which the Waldenses did, respecting the Example, Act. 4. 34.*

O fearful! And did not *John Matthias* their chief Prophet (as they called him) take an excellent course to effect it, by setting forth a Proclamation to be read through the City, requiring all Persons upon pain of Death to bring forth their Gold and Silver, and all their Goods, unto a publick place appointed for that purpose; the severity of which *Edict* so astonished the People that they were fain to obey it.

The other Objection which the Author attempts to Answer, is that of the *Waldensian Confession in favour of Infant-Baptism*. The first is that of *Laodislaus King of Bohemia 1508. presented to Ferdinand 1535. Which Confession he looks on as signifying nothing to the point, because they were a mixt People, some for, and some against Infant-Baptism, and disowned the name of the Waldenses*. This indeed is something to invalidate the Authority of that Confession, to which I can say nothing, having not had the opportunity to see it. However if it be so, as he saith, then we understand that those of them that were against Infant-Baptism were not *Waldenses*, no more than they who were for it.

The other, saith he, is a passage in the *Spiritual Almanack*, owning the Baptism of Children, which he conceives was written by George Morel, 1530. one of the Ministers sent by the Waldenses of Provence to Occolampadius, Bucer, and Capito, at a time when they were in a declining condition, and for self-preservation were ready to comply with the Mass.

I must take the freedom to tell the Author that he doth prevaricate again, and is more than ordinarily at a loss how to come off handsomely in this thing: For;

1. He cannot deny the Confession; that's something for us: you have the Confession taken from *Perin the French-Historian*, in pag. 62. of the 2d Part of our Answer, to which I refer you.

2. He supposeth it was put forth by *G. Morel* about the year 1530. and why so late? others suppose

suppose it of an ancienter date, but however the Church unanimously did assent to Infant-Baptism.

3. Farther; he supposeth the Confession to be made at that juncture when they sent *Morel* to *Oecolampadius* for Resolution, whether they might not be present with their bodies at Mass, so they kept their hearts right with God? This is not to the purpose, for we gather hence no more than this, that God's own People are Subject to sinful fears, and are sometimes tempted to sin rather than to suffer, and that the fear of Man worketh a snare: all which you may observe from the excellent Letter sent them by *Oecolampadius*, p. 67; 68. of the 2d Part. of our Answer. But all this while, what is this to take us off from believing that they were against Infant-Baptism, which they say had been owned and practised amongst them for some hundred years. This they scrupled not, nor sent for any Resolution in the case; nor did they Baptize their Children out of fear of the Papists, who accused them that they were against it, because they had in detestation their humane Inventions added to the Sacrament, and for that reason delayed the Baptizing their Children until their own Pastors came home, which were often and long abroad in Propagating the Gospel.

4. He saith, *Oecolampadius* sharply rebuking them [in his Letter] they thereupon promised to suit themselves to the Documents they received from him. What they are, see in the aforesaid Letter, I am sure there is nothing of Baptism in it, but only



good counsel to stand fast in the Truth, and keep themselves from Idolatry: and there was a good effect of it, as appeared by their constant suffering, for persecution came suddenly upon it.

He saith, *In conformity to those Documents they received from him, it appears there is little or no difference between the French, and German-Protestants, especially those that own Calvin's way, being most shrunk up into little more than a bare form.*

But why doth he talk in this manner, when all the Documents they then received was to endeavour Christ, and his Truth to them, and to fortify them against suffering? And what an extravagancy is it in the Author to take occasion from this Circumstance to slur the *French, and German Protestants*, many of whom doubtless have as much of the power of Godliness as himself, or as any of the *Mennonists*, or Anabaptists at this day in *Holland*, whose Religion we understand by some friends of theirs, is pitifully shrunk up to little more than the Form of *Dippings*; & which is worse, they say they be very Erroneous in more considerable points.

6. Yet more against them: he accuseth them to have little of the old purity left amongst them. And what need hath the Author to vilify them at this rate, and how impertinent is it to the Province he hath undertaken. The Lord enable us to search our own hearts, and we shall see cause enough to judge our selves, and not be forward in Censuring others: and it is to be feared the Author condemns them the more, as having little of purity because they are for Infant-Baptism,

tism, his Zeal is so much carried out about the little things of Religion.

7. But this, *saieth he*, cannot at all weaken or enervate their old Confession, Practice, and Witness, confirmed with so great authority, and for so many Ages together. The words are good, but being applyed to a cypher, a non-entity, they become a piece of *Ridicule*, for there is no such Confession to be found, unless it be in *Utopia*: Nay there is nothing looks like a Confession that excludes Infants from Baptism, as appears after all their endeavours to prodace it. See this, p. 46, 47, 48. of the 2d Part of our Answer.

8. He *Professeth ingenuously amongst all his search, that except those two passages, (1) the Confession presented to Laodislaus, the 12th Article of which is for Infant-Baptism, and that in the Spiritual Almanack [which declares the Baptizing of their Children] he can find none.* Very good: however he hath not gained much advantage to his cause; having found two Confessions for Infant-Baptism, but never one against it; for he must reckon the lying accusations of the Papists, that they were against Baptizing Children, when they only *abhorred* their filthy Ceremonies, and purged themselves from the calumny, by putting forth their Confessions in which they Profess their judgment for it.

9. Lastly, In my little search I have found another Confession, and such a one as may shame the Author for his prevarication, and that is it which we have before mentioned in the 2d part of our Answer p. 65. The Confession made at *Angrogne*; where the Heads of every Family, with

the Pastors signed several Articles, and the 17th is for Infant-Baptism as before.

*Of the Witness pretended to be born by the Novatians and Donatists.*

**T**He *Novatians* and *Donatists*, saith the Author, gave Witness against Infant-Baptism, as *Aulin's 3d and 4th Book* against the *Donatists* doth demonstrate, wherein he manageth the Argument for Infant-Baptism against them with great Zeal, &c.

Reply.

1. In this the Author is guilty of a great mistake, and we have no Authority for this thing but his *ipse dixit*, his own saying so; neither the *Magdeburgenses* that write largely of their Opinions, nor any of the Church-Histories; nor *Daneus* in his *Opusculum*, nor *Zanchy* who treats of them in his *Volumes*, nor *Beza*, nor Mr. Fox in his *AAs* and *Monuments*, nor *Clark* that hath a large Story of them, nor any other that ever I could meet with, assert this, that the *Donatists* were against Infant-Baptism.

2. Though the *Novatians*, *Donatists*, and *Pelagius* denyed Original Sin, yet all three allowed and practised Infant-Baptism. Dr. Featly in his *καταβάπται κατὰ τὸν τοῦ*, pag. 31.

*De Donatistis, & eorum Origine, Progressu, & Doctrina.*  
pag. 673. to 676.

3. *Daneus* in his *Opusculum*, speaks of the Original, Progress, and Doctrine of the *Donatists*, from pag. 653. to

676. where though he sets down the Errors of the *Donatists*, and gives us the sum of all *Austin's* Disputes with them, speaks not a word of this, but in divers places shews they were for Rebaptization of such as were Baptized by Hereticks, or not in their own Churches, which *Austin* vehemently opposeth; and this I conceive is the ground of the Authors mistake, and which I am the more inclinable to believe, because he hath a particular tract of all the

Heresies collected by *Austin*, Augustinus de  
Heresibus Cap. 69.  
P. 995. Danæus.  
and the 69th Chapter is, *de Donatistarum Erroribus*: The

Errors of the *Donatists*. And in it is no mention made of their being against Baptizing Children, and in the 38. Chap. of the same Tract we have an account of *Novatus*, from whom they are called *Novatians*, and of the Errors they held, but not one hint of any such thing as Antipædobaptism: they were also called *καθαρῶν*, *quatenus a reliquo Christianorum hominum cætu se tanquam Sanctiores separant*; pretending that they were more pure than any of the Churches of Christ besides: which title of Catharists [or Puritans] came in procels of time, saith *Danæus*, to be used to the reproach of Holy-Men; so, saith he, the *Waldenses* and poor Men of *Lions* were branded with the infamous name of *Catharists*.

*Posterior atas ad  
prægravandam bo-  
nam S. Sancti E-  
vangelis causam, ho-  
mines vere Evange-  
licos infami Catha-  
rorum nomine ca-  
lumniata est — ut  
Waldenses pauperes  
de Lugduno, Arnal-  
distæ ab Arnolfo  
quodam, &c.*

4. But let it be taken for granted that the *Novatians* and *Donatists* were of kindred to the Author and his party [as indeed the Lineaments of their Faces and Complexion are in many things alike with some that are against Infant-Baptism], yet do not know what honour will redound to their cause from it, for both the *Novatians* and *Donatists* were vile persons and always condemned for Hereticks. We shall therefore give the Reader an account of their Rise, Errors, and Agreements. I dare not say with those called Anabaptists amongst us in every thing, that shall be set down, but most exactly with those in *Germany* before mentioned.

*Novatus.*

Under the Persecution of *Decius* the *Roman* Emperour Anno *Christi* 250, being the 7th Persecution, rose up the first Quarrel and Heresie of *Novatus*, who in those days made a great disturbance in the Church, holding this Opinion, That they who once renounced the Faith, and for fear of torments had offered incense to the Idols, although they repented thereof, yet could not afterward be reconciled nor admitted to the Church. This *Novatus* being first Priest under *Cyprian* at *Carthage*, afterward by stirring up discord and faction, began to disturb the Bishoprick of *Cyprian*, to appoint there a Deacon, against the Bishop's mind or knowledg. and also to allure, and separate certain of the Brethren from the Bishop. After this he went to *Rome*, kept there the like stir with *Cornelius*, setting himself up as Bishop of *Rome* against *Cornelius* [*altare contra altare,*

fare, as the *Magdeburgenses* have it] which was the Lawful Bishop of *Rome* before. The which to bring to pass he used this practice: First, he had allured to him to be his Adherents 3, or 4 good Men, and Holy Confessors, which had suffered before great torments for their Confession. Afterward he inticed three simple Bishops about the coast of *Italy* to repair to *Rome*, under pretence to make an end of certain Controversies then in hand. This done, he caused them (whether by making them drunk, or by other crafty counsel) to lay their hands upon him and to make him Bishop, and so they did. *Fox Acts Monum. 1. Part, p. 84.* We have it also for the most part in the *Magdeb. Cent. 3. Cap. 7. p. 186.* Sub *Decio Schisma Novati.* He for his wicked Opinions was condemned in a Synod at *Rome, Magd. Cent. 3. Cap. 9. p. 293.*

### *Donatus.*

In the year of our Lord 331, or a little more early, there sprang up in *Africa* the *Donatists*, taking their name from *Donatus*. This Man, as the *Magdeburgenses* inform us, *Cent. 4. c. 5. p. 375.* fell out with *Cecilianus* Bishop of *Carthage*, because he was against his will Ordained Bishop, but when *Donatus* and his party could

*Initium ejus hereseos Hieronimi Chronicon in Annum Christi, 331. Et Paulo antiquiorem Donatum facit. Magd. Cent. 4. C. 5. p. 375.*

*Donatus cum sua parte Schisma illud in Haresim convertit. Magdeb. ibid.* They speak of their cruelty, *Cent 4. Cap. 5. p. 379.* Clark of the Persecution of the *Donatists* p. 89, 90. in his *Martyrology.*

not



not prove what was Objected against *Cecilianus*, and they were found lyars; they were not contented to make a Schism only in the Church, but afterward broached Heresies, as the *Magdeburgs* tell us in the same place, and this Schism ended nor there, but came at length to Persecution. For, as *Glark* in his *Martyrology* informs us, *Austin* complains in sundry places, and in his 50th Epistle he thus writes; *In hoc labore multi Catholici, & maxime Episcopi, & Clerici, horrenda & dura perpeſſi ſunt quæ commemorare longum eſt.* In this disturbance the Orthodox, especially the Bishops and Ministers, suffered cruel and horrible things, the particulars whereof are too long to recite. For some had their Eyes put out, some their Tongues cut off, some slain out-right; to speak nothing of their plunderings and outrageous burnings, not only of private Habitations, but Churches also. *Julian* the Apostate favoured these Hereticks, because he knew they were such a pest to the Church of Christ.

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*How*

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*How the Anabaptists of former times did  
Symbolize with the Novatians and Do-  
natists.*

1. The *Novatians* &  
*Donatists* denied Original Sin.

1.\* So did the *Anabaptists* heretofore in *Germany*, and some still in *England*. *Pontan. Catalog. Heret. Dr. Prid. de Pec. Origin. Lect. 22. p. 331.*

2. † The *Novatians* &  
*Donatists* confined the  
Church of Christ to  
their Sect only. *Mag-  
deb. Cent. 4. C. 5. p.  
376. Ecclesiam dixerunt  
nullibi, esse quam in  
Africa & quidem tantum  
esse in parte Donati. No  
true Church but of their  
own party, and all o-  
thers esteemed Heathens.*

2.\* *Anabaptists* judg  
none of the true Church,  
but those of their way  
and Practice.

\* *Dr. Prid. calls the German Anabaptists: Evangelii opprobrium, and saith, isti ut Padobaptismum prorsus tollerent, peccatum negarunt Originale, ut non subesset causa, cur Infantes Baptizarentur.*

† *Ex Novatianorum fontibus Ortum esse hunc Errorem non dubito. Danrus in Opusculo suo; de Pelag. Errore, p. 678.*

3. If any were Converted, or rather Perverted to the *Donatists*, they Rebaptized them. *Magd. Cent. 4. C. 5. p. 376.*

4. The *Novatians* held every man had Free-will; so did the *Donatists*, and from the *Novatians Pelagius* sucked in that Error. And say the *Magdeburgenses*, the *Donatists* hold, if a man will believe, he may; if not, he may not believe; if he will persevere he may, if he will not he may chuse.

5. The *Novatians* and *Donatists* both held that upon the commission of a great Sin, a Man was not to be Communicated with, though he repented. *Magdeb. Cent. 4. ut supra.*

\* The *Donatists* hold — *cum arbitrio libero homo creatus est; & si vult credit in Christum, si non vult, non credit, si vult perseverat, si non vult, non perseverat.* *Magdeb. Cent. 4. ut supra.*

3. So if any be admitted into the Churches of the *Anabaptists*, they must be Rebaptized; so formerly in *Germany*. *Pontani. Catal. Hæret.*

4. The *Anabaptists* in *Germany* and some in *England* have held the same, viz. Free-will — thence they are known by the name of Free-Willers. *Pontani. Catal. Hæres.*

5. As the *Novatians* heretofore at *Rome*, so the *Anabaptists* now, saith *Zanchy*, hold there is no hope of pardon for him that falleth into a great sin after Baptism, upon a misunderstanding of that place, *Heb. 6.* It is impossible to renew them again by repen-

tance. Zanchy Tom. 7. Loc. 8. de Symbolo Apostolorum p. 756. So Sleidan tells us the same p. 529. denying absolution to Men sinning after Baptism, though they repented.

6. \* Zanchy tells us, that the Donatists putant se esse puros, & ab omni peccatorum labe immunes esse, adeo ut nihil necesse habeant veniam peccatorum suorum a Deo postulare. They are so

6. Alsted in his Compendium says, The Anabaptists held they were pure, and without Sin. Beza saith the same upon John 1. 3, 8.

pure and free from Sin, that they have no need to ask pardon of God. And Beza upon John 1. 3, 8. says, the Donatists and Anabaptists hold the same—Itaque non homines sed monstra hominum sunt. Pelagiani, Cathari, Donatistæ, Anabaptistæ, qui ex hoc loco perfectionem illam somniant aqua absunt ipsi omnium hominum longissime. The Pelagians, Novatians, Donatists, and Anabaptists, do from this place dream of perfection &c.

Let not the Reader mistake, as if I designed to represent those who are called Anabaptists amongst us, were all of them tainted with the fore-mentioned Errors of the Novatians and Donatists,

\*d The Magdeburgenses speak the same of the Donatists. Cent. 4. Ut supra. Non sine peccato volunt videri, sed etiam justificatores esse hominum, &c.

for

for I suppose the generality of them here in *England* do abhor the owning of such Tenets; not but that some are tainted with some of them, but others I know to be as Orthodox in judgment (the denying Infant-Baptism excepted) and holy in conversation, as any other Christians that I know.

I shall conclude this with this observation of the vain attempt of my Antagonist, in bringing in those Ancient Hereticks for a Testimony against Infant-Baptism, which I perswade my self was never before done by any man; and then I cannot but smile to see how neatly he hath drest them up, and in such a comely habit, that they look just like those called Independents; yet it is certain they have no affinity with them. For :

1. He tells us, *They were for purity of Church-members, and that none ought to be admitted into Churches but visible Saints.*

This is very good, but Beza (whom I shall believe before the Author) says otherwise in his *Annotat. upon Ephes. 5. 27. That he might make unto himself a glorious Church not having spot or wrinkle, &c.*

*Donatistæ ex hoc loco colligebant Orthodoxorum Ecclesiæ nomine Ecclesiarum indignas esse, & perfectionem justitiæ volebant in hac vita constituere. Beza in Ephes. 5. 27.*

From this place, saith he, the Donatists gather, that the Orthodox Churches were not worthy of the name of Churches, and that from hence they conclude a perfection of Holiness in this life. In this then the Author hath misrepresented the Donatists, and abused his Reader.

2. He

2. He saith, *they were for purity of Church-Discipline, and keeping-out such as apostatized or sinned scandalously*, when we find they were for keeping-out all that so sinned, although they repented: So *Novatus* and *Donatus*, and their followers held, that after Baptism there was no Reconciliation, or readmittance to the Church, though never so penitent.

*That they both agreed in Asserting the power, rights and privileges of particular Churches against Antichristian Encroachments, of Presbyters, Bishops, Synods:* When *Novatus* from an ordinary Priest was so ambitious to be made a Bishop; opposed *Cornelius* the lawful Bishop of Rome, and by ungodly means set up himself Bishop, after he had also disturb'd the Bishoprick of *Cyprian*; and for his wickedness was at last condemned by a Synod. And for the other *Donatus*, he set himself against the lawful Bishop of *Carthage*, and he, and his adherents were found lyars, and afterward turned cruel Persecutors, destroying all Churches that were not of their mind.

4. That they Baptized again those whose first Baptism they had ground to doubt, but not because they were against Infant-Baptism, but for other reasons:

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*Of the Witness pretended to be born by the  
Ancient Britains*

CONFIDENCE is a great matter, but when the groundlessness of it is discovered, it doth  
111
not



not in the least advantage a cause, but reflect shame upon the owners thereof; and truly our Antagonist hath not wanted it, throughout all his Discourse: And there remains yet a high degree of it in this pretence of his, that the Ancient *Britains* were also against Infant-Baptism; for in all the Volumes of History relating to this Island, he can find but one slender hint to fasten a Conjecture (for it is no more) that the Ancient-*Britains* were of his side, and that is from a passage which he finds in *Fabian's* Cronicle which you shall hear by and by.

Know therefore that in the year *Anno 596*, *Austin* was sent from *Gregory* Bishop of *Rome*, with near fourty more, to preach the Gospel to the Inhabitants of this Island, who were then *Pagans*, and as *Vestegan* saith, without the knowledg of God serving, and Sacrificing unto their *Idols* of *Thor*, *Woden*, *Friga*: It pleased God to make them in a short time instrumental to convert *Ethelbert* then King of *Kent*; Now after he was Baptized into the Faith of Christ, with an innumerable company more, (*Regis ad exemplum*); The foresaid *Austin* with the concurrence of some others, as *Mellitus* and *Iustus*, two sent as Coadjutors from *Gregory*, assembled and gathered together some of the *British* Bishops and Doctors who were then dwelling in *Wales*, to which place the *Britains* had long before been driven, and there Professed the Christian Faith, and worshipped God in purity): In this Assembly *Austin* charged them that they should preach with him the Word of God to the English-men, and also that they should reform certain Rites and usages

in

in their Church, specially for that of keeping *Easter-Day*, Baptizing after the manner of *Rome*, and such other like. To this the *Britains* would not agree, refusing to leave the custom which they so long had continued without the assent of them all which used the same. After that *Austin* gathered another Synod, to the which came seven Bishops of *Britain* with the wisest Men of that famous Abbie of *Bangor*, who took offence at *Austin's* Lordly carriage, never rising up out of his Seat, nor giving them that respect they looked for. *Fox, Acts and Monuments* 1. Book p. 154. But *Fabian* expresseth himself otherwise as the Author notes, thus, viz. Then he said to them, since you will not assent to my Hosts generally, assent you to me especially in three things. The first is that you keep *Easter* in due form and time as is ordained. The second, that you give Christendom to Children. And the third, that you preach to the *Saxons*, as I have exhorted you; and all the other debate I shall suffer you to amend amongst your selves; but, saith *Fabian*, they would not. To whom then *Austin* said, that if they would not take peace with their Brethren, they should receive War with their Enemies, &c. From their denial to comply with *Austin's* Propositions, whereof that was one the giving Christendom to Children, the Author doth confidently conclude, they were against Infant-Baptism: But that there is no sufficient ground hence for such a Conclusion will appear.

i. First, Because no such thing is mentioned by other Historians as *Beda, Cretensis in Polychron.*

*Huntingtonensis*, which write of this matter, they speak only in general. Mr. Fox relates it, viz. of Baptizing after the manner of Rome, without mentioning Children.

Secondly, Because *Fabian* is *nigro carbone notatus*, lookt upon as no faithful Historian; and I find Mr. Fox in his *Martyrology*, refuse to give credit to his Relation in other things, as he doth not observe his words of giving Christendom to Children, in the Story which he gives us.

Thirdly, Neither do *Fabian's* Words import that they were any more against Baptizing Children, than Preaching of the Gospel, for they refused to do both to the *Saxons*; and that possibly because they would confine their labours to their own Diocess, and attend their own Flocks; or rather because they would not Subject themselves to the Bishop of Rome (for they told *Austin* to his Face they owed him no Subjection) and to the imperious command of such an upstart, proud *Prelat*, as *Austin* was, between whom and them there had passed some heat of words, which made them rise in disdain, and departed thence in great displeasure.

Fourthly, Or they might refuse to give Christendom to Children after *Austin's* mode with the corrupt Rites and Ceremonies in use by him. For other Historians express the Injunction given that it should be after the *Roman* Manner.

Fifthly, But to put it out of all doubt that the Words of *Fabian* was not *Austin's*, but rather *Fabian's* own Paraphrase upon them, appears by what we find in the Preface to *Fabian* that what he relates of this matter he hath it from *Beda*; if therefore

therefore no such passage can be found there, then we are sure the Author is mistaken in his Conjecture, and it is a great presumption to lay such stress upon a doubtful passage that may admit of several interpretations. We shall now give the Reader an account what Beda saith to the thing, viz. *Dicebat autem eis, quod in multis quidem nostra consuetudini, immo universalis ecclesie contraria geritis; & tamen si in tribus his mihi obtemperare vultis, ut Pascha suo tempore celebretis, ut Ministerium Baptizandi, quo Deo renascimur juxta morem sancte Romanæ Ecclesie, & Apostolicæ Ecclesie compleatis, ut genti Anglorum una nobiscum predicetis Verbum Domini, ceteraque agitis quamvis moribus nostris contraria, equanimiter cuncta tolerabimus. At illi nihil horum*

*se faciuros, neq; illum pro Archiepiscopo habituros esse responderunt.* In English thus — But

Bed. Hist. Ecclesiast. Lib. 2. c. 2.

he said unto them, in asmuch as you do contrary to our custom, yea to the custom of the Universal Church, nevertheless, if yee will obey me only in these three things, sc. That you keep Easter in its proper time, Administer Baptism, whereby we are born again to God, after the manner of the Holy Church of Rome, and the Apostolical Church; and preach the Word of God together with us unto the English Nation, we will patiently bear all other things which you do, although contrary to our customs. But they answered they would do none of these, or own him for Arch-Bishop.

What now is become of Fabian, that sandy Foundation, upon which the Author builds his

belief and assertion, that the Ancient Britains were against Infant-Baptism. When therefore *Austin* perceived that they were so refractory, he told them, if they would not take Peace with their Brethren, they should receive War with their Enemies

And if they disdained to preach the way of life to the English Nation, they should suffer by their hands the revenge of Death. And which *Austin* accomplished, saith *Fabian*, accordingly, by bringing the Saxons upon them to their utter ruine. This also is supposed to be another Paraphrase of

*Sicq; completum  
est presagium istius  
pontificis Augustini.  
Hist. Bed. L. 2. c. 2.  
Editioe whelochi-  
ana.*

*Fabian's* upon *Austin's* Words, which according to \* *Bede* were delivered by way of Prophecie, and not that he had an intension to revenge himself by bringing in Enemies upon them for their destruction.

And we find Mr. Fox in his *Ad.* and *Mon.* put a favourable construction upon the Words of *Austin*, and layes most of the blame upon the British Bishops, whose Words are; Of both these parties the Reader may judg what he pleaseth, I cannot see but both together were to be blamed, and as I cannot but accuse the one, so I cannot defend the other. First, *Austin* in this matter can in no wise be excused, who shewed no more humility in this Assembly to seven Bishop's coming at his commandment to the Council. Again, the Britains were as much or more to blame, who so much neglected their Spiritual duty, in revenging their Temporal injury, that they denied to join their helping labour to turn the Idolatrous Saxons



" Saxons to the way of Life and Salvation, in which  
 " respect all private cases ought to give place and  
 " be forgotten. For which cause, it is no great marvel  
 " that the stroke of God's punishment light upon them,  
 " according to Austin's saying, that if they would not  
 " take Peace, &c.

We shall now leave all to the Reader, and let him consider (if it be worth his while) and weigh the Story with all circumstances, and believe as he please; I shall add one thing more, and that is, Let it be taken for granted that these *Britains* were against Infant-Baptism: Nevertheless about 200 years before, Infant-Baptism was owned by *Pelagius* himself (although he denied Original Sin) which was a *Britain*, and a member of the Monastery of *Bangor*, as the Author himself quotes in his History of Christianity pag. 11. And Mr. *Tombes* himself in pag 29. of his Answer says, the *Pelagians* did grant the Baptizing of Infants &c. And I have better Authority than he, even *Austin* himself, that had so much to do with *Pelagius* in his Book *de peccato Originali* Cap. 32. hath this saying, *Pelagius et si Baptisma Infantium verbo concedit, re tamen ipsa tollit & negat*. Though *Pelagius* grants Infant-Baptism in word, yet he takes it away and denies it in deed. And again Cap. 18. upon the same point of Original Sin *Austin* hath this passage:—

Danxi Opus. omnia Genevæ ex Lib. Aug. de peccato Originali. p. 692.

*Baptizari parvulos ut in regnum Dei ingrediantur ex Pelagii Sententia.* 'Twas *Pelagius* his opinion that Children were to be Baptized, that they may have

entrance into the Kingdom of God. So ex Lib.



Aug. Cap. 19. *de peccato Originali*; there is more. Thus then you see we have a more ancient Testimony for Infant-Baptism by this *Britain*, than those whom the Author fancies strongly to be against it; who lived 200 years nearer the Apostles times than they. I will conclude it in the Words of Mr. *Fuller* in his *Church-History: Pelagius*, saith he, was bred in the Monastery of *Rangor*, where he lived with 2000 *Monks*, whose hands were the only Benefactors for their Bellies, Abby-labourers, not Abby-lubbers, like their Successors in after Ages—Infinite are the deductions and derived consequences of *Pelagius* his Errors amongst which Mr. *Fuller* says, there are these two in reference to Infants:

1. That Infants were born without Original sin.
2. That they were Baptized not to be freed from Original sin, but thereby to be Adopted into the Kingdom of God, as was before noted out of *Aust.*

There are yet remaining 4 or 5 trifling Arguments to prove the Ancient *Britains* did oppose the Baptizing Infants.

1. *Because they received the Christian Faith, Doctrine and Discipline from the Apostles and Asiatick-Churches, who bath no such thing as Baptizing Infants amongst them as you have largely heard*] When the *Magdeburgenses* tell us expressly, that it was in use in the *Asiatick Churches*. Cent. 3. C. 6. p. 124. In this Age they say, *Baptismus Infantibus datur*—Children were Baptized: and this we have abundantly shewn before from the Testimony of *Cyprian*.

2. *Because it appears they so fully prized, and faithfully adhered to the Scriptures, &c. And no such*

such

*such thing is to be found there*] This is the old Objection which we have often answered. See Chap. 1. Part 1 of our Answer. So Chap 5. Part 2.

3. *Because they did so vehemently reject Human-Traditions, in the Worship of God, especially all Romish-Innovations, Rites, and Ceremonies*] We find no such vehemency of spirit in the Story as the Author speaks of, unless it was against *Austin's* pride; or because *Austin* shewed them not that honour which their own proud hearts expected. And whereas he saith, they so rejected *Romish* Rites, but Infant-Baptism came from *Romes* Ordination and Imposition] This is pittingly poor, for it was practised as we have shewn in *Africa* and *Asia* hundreds of years before this time, e're any *Popes* as Universal Bishops were in being. It was practised in *Tertullian's* and *Cyprian's* days, this none denies.

5. *Because Constantine the Great, the Son of Constance and Helena (both Christians) born in Britain in the year 305. was not Baptized till Aged, as before.* And we have before given you the reason why his Baptism was put off. I refer the Reader to Chap. 7. Part 1. of my Answer; you have it in *Cent. 4. p. 18.*

5. *Because of the Correspondency and Unity, that was betwixt the French Christians, afterward called Waldenses, and them.* And for this very reason if we had none else, we conclude the *Britains* were for Infant-Baptism, because the *Waldenses* were, as we have sufficiently made appear. There is one Reason more so weak that I think not meet to say any thing to it; and in reference to the confidence of my Antagonist, that the *Waldenses*,

*denies, Donatists, Britains* were all against Infant-Baptism, when neither of them were.

I shall conclude with a Distich, which I think may not improperly be applyed to his whole Discourses,

*Ridiculus tandem ecce cavis mus prodit ab antris,  
Quem gravida Montes parturire diu.*

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A Recapitulation

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ANACEPHALÆOSIS,

Or, a Recapitulation of the History of the *Magdeburgenses* concerning *Infant-Baptism*, from the first to the thirteenth Century.

CENT. I.

CENT. I.

I. **T**hey tell us *Cent. I. L. 1. C. 4. p. 152.* That Baptism was taken from the *Jewish* custom of Washing: and forasmuch as *Infant-Baptism* was in use among the *Jews* together with Circumcision, as a *Rite of Initiation* for both the natural *Jews*, and *Proselytes* of Age, who were with their Infants Circumcised and Baptized, as *Ainsworth* shews upon *Gen. 17.* out of the *Rabbies*. Also *Goodwin* in his *Moses and Aaron*, and *Mr. Selden* the great *Antiquarie*; and *Dr. Hammond* in his *Resolution* about *Infant-Baptism* proves, that *Christ* took up the usage of Baptizing from the *Jews*, and made it a Sacrament, and accommodated it, as a *Rite of Initiation* into the Profession of Christianity; it follows by proportion, that the Children of them that profess the Christian Faith are to be Baptized with their Parents, as was the custom of the *Jews*.

Nothing in *Christ's* Commission against it, nor in the *Apostles* Writings.

2. There is nothing in *Christ's* Commission, *Mat. 28.* that is against it; for the *Teaching* there

that

that is required, excludes not the Children of Believers from Baptism, as appears by the consideration of the Condition of the Persons to whom Christ sent his Apostles to Baptize, who were *Aliens*, and the whole World in regard of the new-Administration were *suck*. Nor is that in *Mark* 16. exclusive of Infants; though it requires believing to go before baptizing. And the reason is, because the same condition that is required there, to precede Baptism, is required to precede Salvation: So that if the *sence* of the place be that Infants must not be Baptized because they cannot Believe, it will as directly follow they must not be saved, because they cannot Believe. The way of answering one, answers both, and by the same distinction the Salvation of Infants may be maintained, their Baptism may.

3. If the *Import* of the Commission had not been to take in the Children with the Parents in Baptism, it had been needful for Christ to have given them a *Charge*, when he sent them forth to disciple the Nations, to this effect. — See that ye forbear to Baptize the Children of the Nations, and that because the Apostles knew, that Children under the former Administration were reputed disciples, belonged to the Covenant; and had Circumcision the Seal thereof applied to them, and that Baptism succeeded in the place thereof. *Col.* 2. 11, 12.

4. The *Magdeburgenses* say,

that

though we have no particular example of any Infants Baptized in this Century, yet *Origen* and *Cyprian* (that lived in the time of thoſe that ſaw the Apoſtles) affirm that Infants were Baptized in the Apoſtles days. *Cent. 1. L. 2. C. 6. p. 496.* and that the cuſtom of Baptizing them was tranſmitted from them to Poſterity. *Cent. 1. L. 1. C. 4. p. 151.*

5. Though we have no expreſs example, yet we have ſomething *Equivalent* thereto. As,

1. The Baptizing whole Houſholds or Families, of which we have ſuch frequent mention in the *Acts*. As *Lydia's Family Act. 16. 15.* though there be no hint of any one that Believed but herſelf. So *Stephana's* Houſhold, *1 Cor. 1. 16.* and divers others. When once the Head of the Family Profeſſed his Faith, all the Family were by and by Baptized. As under the Law when the Maſter of a Family was Profelyted, he and his were forthwith Circumciſed. And 'tis altogether improbable that in ſo many houſholds that are ſaid to be Baptized there ſhould be no Infants, when we can ſcarce find one Family without them.

2. No Children of Believing Parents are mentioned to have been Baptized afterwards, during the ſpace of 60 years, for ſo long it was from the time that *John* the Baptiſt began his Miniſtery to the time that *John* the *Evangelift* ended his: in which

time



time there could be no less than thousands and ten thousands of Children born of Christian Parents, and grown up to Maturity, and yet we find not one of all these Baptized at years of discretion, and therefore may well conclude they were Baptized in Infancy.

## CENT. II.

The Ancient Fathers of the Greek-Church for Infant-Baptism.

*Justin Martyr* who lived (by calculation) in St. *John's* days, must needs know what was done amongst the Apostles, gives several hints for Infant-Baptism in his unquestionable Works, as in his Dialogue with *Triphon*, Part 2. Prop. 3. wrote 150 years after Christ.

*Irenaeus* that lived in the same Age, within a hundred years after the Apostles, and was a Bishop in France according to *Helvicus* in the year 170 of our Lord, within 73 years of St. *John*: and as noted by Mr. *Baxter* must live consequently within 43. years of St. *John*, for he would not be Bishop till about 30 years old; and we have his Testimony for it very plainly, *Lib. 2. Advers. Hæres. C. 39.* speaking of Infants being born again, that is, by the Laver of Regeneration viz, Baptism. Dr. *Hammond Resolution. Sec. 4. P. 212.*

Infant-Baptism opposed by none. *Magdeburg Cent. 2. Cap. 4. p. 48. de Baptismo.*

*Nec usquam legitur Infantes hoc seculo a Baptismo remotos esse.* Infants were not excluded Baptism in this Age.

CENT. III.

Infant-Baptism was in use in this Age as appears from *Tertulian*, who lived in the first hundred years after the Apostles, and expresseth himself thus in his Book *de Anima*, viz. That the Children of the Faithful are holy by birth, which is Paralel to that of the Apostle, 1 Cor. 7. 13. And whereas 'tis said he was for the delay of it; the *Magdeburgenses* tell us, so he was also in respect of the Aged, he had such a superstitious conceit of Baptism that he thought it best for all people to delay it, of all conditions and Ages. Cent. 3. C. 6. p. 124. and they say that he held a strange Opinion indeed, that it was not fit for young-men, unmarried, nor young Widows to be Baptized, & why? because in these the lust of Concupiscence was not extinguished. Cent. 3.

Opposed by none.

More Greek Fathers for Infant-Baptism.

1. *Origen*, who lived Anno 216. is most exprefs for it, affirming that it was transmitted to the Church from the Apostles, as in his Comment upon *Levit. C. 12. 13. Hom. 8.* and in *Hom. 14. on Luke*, and upon the 6th *Rom.* And though we have them not extant in Greek, yet being translated by *Ferom*, as the *Magdeburgs* and Dr. *Hammond* observe from his Epistle to *Heraclius*, prefixt to the Comment; we have his Authority to secure us that they are his own.

2. *Cyprian*

2. *Cyprian*, Bishop of *Carthage*, who besides his own Testimony (who flourished about 248. and according to *Bucol* nearer Christ, in 222) gives us in his Epistle to *Fidus*, the Testimony of an *African Council* of 66 Bishops. *Magd. Cent. 3 C. 9.p. 295. Synod Afric. de Infant. Baptizandis.*

## CENT. IV.

We have in this Age the Testimony of divers other *Greek-Fathers* for it, as *Nazianzen*, who lived in the year of Christ 375. and shews it was in use in his time in his *Orat. 3. in S. Lavacrum. Magdeb. Cent. 4. C. 6. p. 417.* where he is for it in case of death, and in his 40th *Oration* he owns it absolutely thus — Hast thou a young-Child, saith he, let it be Baptized from an Infant, let it be early Consecrated to the Spirit.

Farther, the *Magdeburgs* say, they have before shewn out of *Origen*, and *Cyprian*, that the Baptism of Children was in use in the *African Churches*; and they also prove it continued in this Age from the 124th Question of *Athanasius*, and from *Nazianzen*, that it was Practised in the *Asiatic Churches. Magd. ut supra.*

*Chrysostom*, another *Greek Father*, who lived Anno 382 was for it: so was

*Basil*, that flourished about the same time; he gives Testimony to it, *Lib. 3. contra Eunomium* — What say you of Infants, may we Baptize them?

Yea, for so we are taught by the Circumcision of Children.

In Concurrence with them, we have the Testimony of the Latin Fathers who were their Contemporaries, as

1. *Ambrose*, who lived about Anno 381. he speaks for Infant baptism in his Book of *Abraham*, the Patriarch.

2. *Jerome* also, *contra Pelag.* l. 3. and in his Epistle to *Leta*, he is much for it.

3. *Austin* is for it, none more; he lived about 391. The Church, saith he, *alwaies*

*had it, alwaies held it*: and in *lib. cont.*

*Aust. Serm. 5. de Verb. Donatist. cap. 24.*

*Apost.* disputing against the *Donatists* (who

denied Original Sin, but not Infant Baptism any

more than *Pelagius*, whose Disciple he was) saith,

That which is universally received, and practised, &c.

CENT. V.

CENT. V.

In this Age Children were baptized, say the *Magdiburgenses*, Cent. 5. C. 6. p. 651. Both the Adult and Infants

Not opposed by any, not the *Donatists*, as *H. D.* falsely suggests; for though they denied Original Sin, yet not Infant-baptism, and therefore not mentioned in the Catalogue of their Heresies. *Magd. Cent. c. C. 5. p. 628. de heresi Donatistarum.*

kkk

CENT,

## CENT. VI.

In this Age Infant-baptism was in use, as appears by the Speech of *Maxentius*, which the *Magdiburgs* quote, *viz.* *We believe Infants newly born are to be baptized*, *Magd. Cent. 6. c. 4. p. 227.* They inform us also that *Gregory the Great* was for it, by the doubt he resolves about Abortives.

## CENT. VI.

Not opposed by any we find in this Age, but by one *Adrianus*: though *H. D.* without any good bottom, confidently affirms, that the *Ancient Britains* were against Infant-baptism: this Conceit is vain, as we have shewn in the Examination of that History. He doth also very weakly bring *Gregory's* Testimony against it, and yet tells us (which is true) that *Gregory* accused *Adrianus* to *John Bishop of Larissa*, that he turned away young Children from Baptism. You have it *Chap. 7. of the first Part of his first and second Edition: Chap. 7. Cent. 6. and p. 231. of the 2. Edition.* Compare them together, and you have a perfect Contradiction.

## CENT. VII.

Adult persons and Infants were both baptized in this Age, as we learn from the *Magdiburgenses*, *Cent. 7. C. 6. p. 145.*

## CENT. VII.

Not opposed by any that we find in the *Magdiburgensian History*, under this Century: yet doth *H. D.* misrepresent 3. Councils.

1. The *Bracaren* in *Spain*, as if they had made a Decree against it, when 'twas only this, That none *ex adultis* that were grown up, should be baptized, that

that were not first indifferently well instructed in the Doctrine of Christianity, *Cent.* 7. And in p 146 and 147. they tell us the very manner how this *Bracaren Council* ordained Infants should be baptized.

It should not be *Constance* but *Constantinople*.

2 The Council of *Constance* decreed, as in the *Bracaren*, that no Adult persons should be baptized, unless, as before, they were instructed—For, say they, none shall be baptized, that are not instructed, except Infants, which by reason of age cannot speak. And then they tell us, this whole Council was invited to the Baptism of the Child of *Heraclius*, p. 167.

3. Concerning the *Toleran Council*, the *Magdiburgenses* say their Decree was, That the Children of the Jews that were [*Baptizati*] baptized, should be recommended to some Christians to be taught, *Magdiburg. Centur.* 7. p. 146.

*H. D.* is a very heedless Writer, and doth overlash again in his Story of *Brinnius* (he is named *Berinus* by the *Magdiburgs*) how that he was a great Oppugner of Infant-baptism, when 'tis not so; for all that they say of him is—  
[*Eundem morem servas Ber-*

Kkk 2 rines,]



It should be *Constantinople*.

rinus,] that is, *Berinus* followed the Manner of the Council of *Constance*, i. e. to baptize no Adult persons, but upon Profession after Teaching; but this Council shut not out Infants from Baptism, as before, but was for it. And, to make it more plain, the *East-Saxons*, whom *Berinus* baptized, with their people (as the *Magdiburgs* express it out of *Bede*) were Pagans, as *Bede* shews in his 3. Book, 7. Chapr.

## CENT. VIII.

From the 4. Book of *Bede* upon the *Canticles*, they shew that Infants in this Century were accounted fit Subjects of Baptism, *Cent. 8. c. 4. p. 218.*

## CENT. VIII.

None are found to have opposed Infant-baptism in this Age; and therefore H. D. is to be blamed for wronging *Haimo*. The *Magdiburgs* quote two passages amongst others, which shew he was most express for it, as that in *Rom. 5. Item parvuli in Baptismate mundantur* — Children are made clean in Baptism, *Cent. 4. C. 4. p. 145.* And again *In fide parentum ait Haimo baptizari Infantes.*

## CENT. IX.

The *Magdiburgenses* acquaint us with one of the Grounds upon which Infants were Baptized, viz.

## CENT. IX.

It was opposed by none in this Age but by one Popish Bishop, named *Hincmarus*, Bishop of *Laudun*  
Sinito

*Stulte parvulus, &c. Suffer  
little children to come unto  
me,*

in France, who was most severely rebuk'd for it by his Uncle *Hincmarus* Bishop of Rhemes——*Etsi*, saith he, *tremendum Dei judicium te non terruit, &c. timere debueras ne tu solus hoc ageres, quod nullus Christianorum unquam facere ausus est*: He had cause to fear he did that which never any Christian did before him. This man was condemned by a Synod. sub *Carolo Calvo*, Anno 870. and put out of his Bishoprick, and writ his Recantation with his own hand, Cent. 9. C. 9. p. 444. And afterward was restored to his Bishoprick, Cent. 9. C. 9. p. 447. sub *Carolo Crasso*.

*H. D.* in his Abstract presents us with divers others in this 9. Century, as Opposers of Infant-baptism; as one *Gislebert* an English Monk of the Order of *Benedict* (a precious Witness) but though the *Magdiburgs* recite much of his bad Doctrine, yet not a word of his being against Infant-baptism; and therefore he wrongs his Reader and them too, by referring to *Magd. Cent. 10. C. 4. p. 234.* of his 2. Edition. This *Gislebert* was very erroneous; he held all sin done away by Baptism *ex opere operato*; he was for Merit,

and held the Virgin *Mary* to be without Sin, and to make Intercession; and is not this a pure Witness, think you, against Infant-baptism? *Cent. 10. C. 4. p. 188, 189.*

Under this *9. Cent. H. D.* brings in *Rabanus*, in both his Editions. This *Rabanus* was an *Abbot*. He was for Infant-baptism, as appears by that Saying of his, *That the Spirit of God enters into the Infant before he comes out of the Font, though we know not how.* The *Magdib.* quote it out of his 10. Chap. of his Book of the Eucharist, *Cent. 9. C. 4. p. 143.*

Again he saith concerning little ones that are incapable of teaching, they that offer them up in Baptism, must answer for them.

*H. D.* brings *Remigius* for Believers Baptism in opposition to Infants, or else he trifles. This *Remigius* was also a Monk of the Order of *Benedict*, and was for the Worshipping the Virgin *Mary*, as the *Magdiburgs* tell us, but not a word against Infant-baptism, *Cent. 9. c. 10. p. 533.*

### CENT. X.

They tell us in their 6. Chap. pag. 293. that in this Age they baptized both the Adult and Infants.

### CENT. X.

It was not opposed in this Age that we find from the *Magdiburgenses*, and *Smargdus* is no Witness for

for H. D. for he is express for Infant-baptism, as they shew us, he grounding it upon that Passage, *Simile parvulos, &c. Suffer little children to come, &c. Cent. 10. C. 4. p. 138.* and who hath also this Expression, *Infants are made pure by Baptism*, which they quote from his words upon the 2. Chap. of the Epistle of Peter.

*Ansbertus* speaks nothing pro or con, but only of the Virtues of Baptism, and the danger of Mortal Sins.

*Theophilact* is not for H. D. his turn; for he saith, That the Faith of him that offereth the Child in Baptism or baptizeth it, cleanseth the Child, *quamvis mundum valet corde credere ad justitiam, & ore confiteri ad salutem, i. e. though he be not able to believe unto righteousness, nor confess with the mouth. Cent. 10. c. 4. p. 187. de Doctrina.*

C E N T. XI.

C E N T. XI.

They tell us that in this Age they baptized not only Adult persons but such as were newly born, *Cent. 11. C. 6. p. 260.* And then giving divers Instances of Children that were baptized, p. 261. They quote *Anselm* for it, that the *Dies Baptismalis*, the Day of Baptism is the 8th day, he

None against Infant-baptism that we can find upon good ground in this Age; for as for that which H. D. brings concerning *Peter Bruis, Arnoldus* and *Henricus* they are only Popish Calumnies, as we have shewn in the Examination of the History of the *Waldenses*.

*Durandus* also is under ground-

grounding it upon Circum-  
 cision, *Cent. 11. c. 4. p. 169.* They quote also his Note  
 upon that place, *And her*  
*daughter was made whole the*  
*self-same hour, how the Mo-*  
*thers Faith stood the Child*  
*in good stead, Mat. 15. So*  
*the Faith of the Parent, saith*  
*he, may avail for the Infant*  
*in Baptism, though he be at*  
*present incapable of good or*  
*evil, Cent 11. C. 4. p. 171. and*  
*notwithstanding all this,*  
*Anselm is brought by H. D.*  
*in opposition to Infant bap-*  
*tism.*

## C E N T. XII.

They baptized, as they  
 tell us, as well Infants, as  
 grown persons, and give  
 instances of Children bap-  
 tized, *Cent. 12. C. 6. p. 872.*

this Century brought in by  
 H. D. as a Witness against  
 Infant-baptism, though  
 most severe against *An-*  
*baptists.*

## C E N T. XII.

None that we find who  
 opposed it in this Age.

H. D. misapplies *Peter*  
*Lumbard*, as if he had been  
 for Believers Baptism in  
 opposition to that of In-  
 fants, when his words are,  
*Children are cleansed from O-*  
*riginal Sin by Baptism, Cent.*  
*12. c. 4. p. 596.* H. D. doth  
 abuse the saying of *Peter*  
*Lombard*, viz. The person  
 that is to be baptized,  
 should first believe and  
 confess. We have it in h s  
 18. Chap. on *John*. Which  
 is spoken of *Pagans*. as ap-  
 pears by what follows. A-  
 gain, *All that are baptized,*  
*saith he, whether little ones*  
*or great ones, receive in their*  
*foreheads the sign of the Cross,*  
*in his 8. Book on the 13.*  
*Chap. of the Revelation.*

*Albertus*

*Albertus Magnus*, the Conjurer (another of *H.D.* his Witnesses) hath not, that I can find, a word to his purpose.

## CENT. XIII.

The *Magdiburgenses* do end with the 12. Cent. and 'tis remarkable, that (excepting the *Waldenses* who are calumniated by the *Papists*) they mention but one person that was against Infant-baptism, viz. *Hincmarus*. They indeed speak of one *Peter Apamen* a Bishop of Syria, Cent. 5. c. 5. p. 304. *de Haresibus*, and *Zoaras* the Monk that agreed with the Heretick *Severus*, and was condemned with him in the Synod of Constantinople. They have it out of *Nicephorus*, lib. 17. c. 9. These they say, were accused of Re-baptization, and other heinous Crimes, but not for oppugning Infant-baptism; and therefore Mr. *Henry Danvers* needed not to have put these in for Witnesses in his 2. Edition.

## CENT. XIII.

The *Waldenses* are here falsely pretended to be against Infant-baptism. See our Examination of the History before.

The Name of *Wickliff* being famous, *H. D.* would fain get something out of him for his turn, but cannot; for none of the words quoted from him, are against Infant-baptism, unless he thinks that is *Cap. 2. de Trialog.* viz. That they are presumptuous and foolish who affirm Children dying unbaptized cannot be saved: Or because he rejected the Popish Traditions of Salt, Cyl, Spittle, Chrism; this in *H. D.* his account renders him an authentique Witness against us; for he concludes thus: And may we not from as good evidence say that he rejected Infant-baptism also? Treatise of Baptism, 2. Edition. There he also quotes a Popish Writer, which chargeth *Wickliff* with denying Infant-baptism, and in the same place saith, it was the *Albigensian* Heresie; one as true as the other. K k k\* From




From what hath been  
 shid, I see no reason why  
 Mr. Tombes and Mr. Danvers  
 should be so much offend-  
 ed with Mr. Marsbal and  
 Mr. Baxter, for saying In-  
 fant-baptism was but lately  
 opposed by the *Anabaptists*  
 of Germany; and I appeal  
 to the Reader, whether Mr.  
 Baxter speaks not true in  
 his *Plain Scripture-proof*, p.  
 153. who saith, *That for his*  
*part he cannot find in his*  
*small Reading, that any one*  
*Divine or Party of Men did*  
*certainly oppose or deny Infant*  
*baptism, for many hundred*  
*years after Christ.* And then  
 again, p. 261. *The World*  
*may see what a Cause you put*  
*such a face upon, when you*  
*cannot bring the least proof;*  
*so much as of one Man (we*  
*will allow them one, viz.*  
*Hincmarus) much less Socie-*  
*ties, and least of all godly So-*  
*cieties, that did once oppose or*  
*deny Infants Baptism, from*  
*the Apostles days till about*  
*Luther's time.*

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*A Perswasive to U N I T Y amongst all that  
fear the Lord, though of different judgments about  
Baptism, enforced from Scripture-Arguments, and  
the dangerous Consequences of Divisions.*

**I**T is well advised by *Jacobus Acontius*, in his Book entitled *Stratagemata Sathana*, that in all disputes about points of Religion, this should be engraven upon our hearts, *That we have not to deal with the man with whom we dispute, but with Satan himself; and that the main quarrel is not that point about which we argue, but something of a greater concern.* For the design of that *envious One* hath been in all Ages to sow tares of Division: He it was that made the first *Schism* in the glorious Communion, and hath ever since out of an intense hatred to the peace and quiet of mankind stirred up Emulations, Wrath, Strife, and mutual Antipathies in the minds of men; especially among Christians, hath he laboured to his utmost to foment and cherish *Differences*, to agitate *Schisms*, and to rend and tear the Church of Christ into divers *Seets* and *Parties*, and by his notable subtilty and influence upon our corrupt nature, to make our very Arguings and *Contentings* for the Faith once delivered, too often managed with Pride, Prejudice, and carnal Interest; a means rather of widening than healing our Breaches. So that in our Contests of this nature, if we gain but a grain of *Truth*, we are in danger of losing a pound of *Charity*. There is (as the Apostle *James* terms it) a *malice* , a bitter Zeal, bitter indeed in its root, issuing from a root of bitterness within, and bitter in its fruits, accursed discords and irreconcilable distances amongst Brethren. The consideration whereof hath made me even jealous of my self, lest in the foregoing Responsatory-discourse, any thing hath dropt from my Pen, which may tend rather to the exasperating than convincing our Opposites; for 'tis hard in disputes both not to be provoked, and not to provoke. Nevertheless, I hope the Godly, Sober, and Ingenuous amongst them, will put the best interpretation upon all; and the rather, because they cannot but per-

ceive how tender I have been of them, manifesting respect to such throughout all the Discourse: And though I contend with what I conceive is an error in them, yet I cannot but love their persons; for I know there are some of that Perswasion who for their eminency in Grace, ought to be had in estimation by us: And I would always distinguish the Humble and Holy from the Heady and High-minded, the Tender and Conscientious from the Turbulent and Factionous of that Party. And Oh! how much do I long to see all rigidness on every side remov'd, and a sweet correspondency and compliance between God's People, though of different judgments, as to the Subject of Baptism. I have for more than twenty years considered the point, and weighed what hath been said on both sides, and cannot possibly be brought to judge it a matter of that moment as to break Communion, or to be prosecuted with so much Vehemency, as it is by some of the Dissenters. 1. It being only about a point not so expressly revealed, but that Godly Persons both in Christ visibly, may differ in their light about it. 2. Also it being only about the right or wrong application of an *external Ceremony*, or *Solemnity* of Christ's Institution (for Baptism in the outward Act of it can be esteemed no more). Wherefore I could heartily wish there were a reviving of the Primitive Moderation, when Christians did bear one with another, and allow a liberty in matters of an higher nature, without breach of Communion. For I verily believe, the Church of Christ hath received more prejudice by contesting about this thing than is commonly thought of; for it hath always produced heart-burnings amongst Christians, and undermined the Power of Godliness. And it would be more for the honour of Religion, if our Spirits were so attempered and sweetned, as to indulge each other a latitude of practice according to our light and perswasion, without imposing or condemning, according to the Apostolical Rule, *Phil. 3. 15, 16.*

Certainly the differences that are amongst us about Baptism, were they put in the Ballance of the Sanctuary, to try whether they bear proportion to the distances and animosities attending the same, they would be found too light. And if *Austin* did so much lay to heart the breach which was between two single persons, *Ferom* and *Ruffinus* (concerning which we have spoken before in our Answer) that he cryed out, *Hei mihi qui vos alicubi simul invenire non possum,*

*possum, &c.* Wo is me that I cannot find you both together, I would even fall down at your feet with much love, and many tears; I would beseech you for your selves, and for one another, and for weak Christians for whom Christ died, that you suffer not these dissensions to spread. Oh! how much more cause have we to lament the breaches of so many thousands of God's People, and to use our utmost endeavours to repair the same. I wish there were more of *Melancthon's* Spirit amongst us, who professed that though he had many domestical troubles, yet the publick wounds of the Church (arising much from the difference 'twixt *Lutherans* and *Calvinists* about the Sacrament of the Lord's Supper, which Christ intended for a bond of love, as he did the other of Baptism) did most deeply afflict him. Oh! how sad is it to behold the *Staff of Beauty*, and the *Staff of Bands*, so broken amongst *Zech. 11. 10, 11.* us. And that we cannot call upon the *Zeph. 3. 9.* Lord, and serve him with one consent.

Those were *Halcyon* and blessed days when the multitude of Believers were of one heart and one soul; when they held communion in Doctrine, in Fellowship, in breaking of Bread; and Prayer: When the People of God could hear together, and pray together, and receive together, *Act. 4. 32.* When those thousands of Believers were as if they had but one heart and soul to animate and actuate them in God's service. What an eminent answer was this of Christ's Prayer, *Joh. 17. 21.* *That they all may be One, iuxta cū ōn,* the words are very emphatical; it is not said that they may love and agree, though this be intended, *Burges* on *Joh. 17. 21.* but those words — *that they may be One*, is, as if the Church of Christ should be but as

one person; and, as the Apostle argues, *none ever hated his own flesh, Eph. 5. 30. and we are members of his Body, and of his Flesh, and of his Bones.* On this account there should be no divisions amongst the Members of Christ, for they are one Spirit as it were. They should no more hate one another, than a man doth his own flesh; And *Dionysius* the *Areopagite* calls the Godly *inaiot*, that is, persons closely compacted into One, according as the Apostle hath it, *Eph. 4. 16.* where he speaks of the Body's being compacted. For they should be as the Pearl, which is united in it self; and is called *Unio*. *He that is joyned to the Lord*, saith St. Paul, *is one Spirit, One Spirit in himself, One with God,*

and One with all his People. In order to this blessed Union and Accommodation of the Godly, I shall in all humility address my self to both Parties, to them who are for, and to them that are against Infant-Baptism. 1. To the *Dissenters* in general. 2. To the *Antipædobaptists* in particular.

I. Concerning the first of these, the *Dissenters* in general that fear God, I can with great confidence expect to meet with better measure from them, than to be condemned for an overweening conceit of my own sufficiency to undertake the Work of a *Conciliator*; I only humbly submit what I have to say to their judicious & godly Consideration; Whether it be not their duty to entertain and keep up Fellowship and Communion in all other Ordinances wherein they are agreed, notwithstanding this their difference about Baptism? which to me seems clear for several Reasons; as,

First, Because they are Members of the same Body, of which Christ is the Head. Rom. 12. 4, 5. *We being many, are one Body in Christ, and every one Members of another*,—the import of which is, that all Believers stand to Christ in the same relation that the natural Body doth stand to the natural Head, and that they all stand in relation one to another, as the Members of the natural Body do stand one to another. To the same purpose is that, 1 Cor. 12. 12. where from the 4th to the 7th verse, the Apostle shews, That there are diversities of Gifts, and differences of Administrations, and diversities of Operations; but all come from the same Spirit, Lord and God, and are given for this end, that they may be for the profiting of the whole. And that we might more plainly apprehend him, he further tells us, that as in the natural Body there are divers Members joined, and each Member hath its several office for the good of all; so is Christ, saith he, that is, Christ collectively and mystically, Christ and all his Members: and then he adds, vers. 13.

*Christum intellige* into one Body, whether Jews or Gentiles, bond or free; which cannot be meant of Water-Baptism, saith Mr. Fesse (an eminent godly *Antipædobaptist*) in regard all the Body of Christ, Jews and Gentiles, bond and free, partook not of that Sacrament of Christ instituted for the Gospel-Administration) and are made to drink into the same Spirit; which is also to be understood metaphorically and spiritually, *Potionari sumus*, saith *Piscator*,

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cator, and so prove our selves to be of one and the same Corporation of Believers. Like to this is that *Eph. 4. 16.* from whom the whole Body fitly joyned and compacted together, &c. From what hath been said there follow these five Corollaries.

1. *Unity of the Body* in the Church floweth from Unity to the Head; first, the Members are united to the *Head*, and then to *one another*, and with the *Head*.

2. This Spiritual Union and Conjunction with the Lord Jesus, is the foundation of all their Communion with one another.

3. As in the Natural Body, all the Members do not only meet in the Head, as the Lines in the Center, but have real Union one with another; so in this Mystical and Spiritual Body, all Believers have not only each for his own part Union and Conjunction with Christ, but also a real Union and Conjunction with each other, which is the ground of all offices of Love, and reciprocal Fellowship and Communion, wherein they stand obliged amongst themselves.

4. Union to the *whole*, the Catholick or Universal Church or Body of Christ, gives right to Communion with any particular Church of Christ in the World; and there is no Believer (as Mr. *Marshall* observes) in any part of the World, but where-ever he comes, might demand, upon the profession of his Faith, and his voluntary subjection to the Gospel, his right in the Ordinances, to hear, and pray, and receive the Sacrament with them.

5. To deny Communion to any who give evidence that they are of the same Body, is to be guilty of a great *Schism* in the Body, and most opposit to the design of God's Grace, in compacting all his People into one Body; which was,

1. That there should be no Schism in the Body.

2. That therefore the Members should have the like care of one another.

They therefore who in contrariety hereto stand at a distance one from another, and refuse Communion, do that which is not practicable from Scripture: for it is unnatural and destructive to the Body, and not only so, but foully scandalous to the Christian Religion: for, as the Lord *Verulam* speaks, like a Divine as well as a Philosopher, Schism is one of the greatest Scandals, yea more than corruption of Manners: For, as in the Natural Body, a Wound or Solution

*Lord Bacon's  
Essays.*



of Continuity is worse than a Corrupt Humour, so in the Spiritual: So that nothing doth so much keep men out of the Church, and drive men out of the Church as breach of Unity. This then is the first Argument, they are both visibly Members of Christ's Body, and therefore should have Communion one with another.

2. Because both parties agree in the main *Fundamentals* of Religion; and Union in the great things of Religion should oblige them to bear with one another in lesser matters. Phil. 3. 15, 16. *If in any things ye be otherwise minded, God shall reveal even that to you: Nevertheless, whereto we have already attained, let us walk by the same Rule, let us mind the same thing.* Here's an excellent direction to preserve Unity amongst God's People, notwithstanding difference in judgment, and for composing and healing of differences when they arise.

1. Christians are to consider whereunto they have already attained, and how far they do agree, Whether there be not a mutual Consent in the Principles and Fundamentals of Religion; for, if this be wanting, all Union is but a daubing with untempered mortar, and a Conspiracy against Christ: but when there is a Consent in Fundamentals, and the Marks of Godliness upon Persons, Wisdom and Charity should teach us to condescend unto, and forbear one another: but alas, how much is this wanting! may we not sigh out that doleful sentence, *Hec pro quantillo pacem perdidimus!* for what poor inconsiderable things do we jar and differ!

2. To walk by the same Rule, or to put in practice those Truths wherein they do agree. They agree in Prayer, in Hearing, in the Lord's Supper, let them walk together in these. The best way to attain Unity in Judgment, is to maintain it in Obedience, and jointly to walk together in the Ordinances and Duties wherein Christians do agree.

3. To mind the same thing; that is, I conceive, to propose the same ends in Religion. Nothing causeth more difference than poor, narrow, selfish-ends. If Professors had all one common end, *viz.* to be really Godly, and to advance the Glory of God in the World, there would be an end of these bickerings. St. Paul hath an eye to this, *Phil. 2. 1, 2.* There he useth most pathetic Arguments to Love and Union; and for to further it, he presseth the *Philippians* to be *like-minded*, and let nothing, saith he, be done through

through strife or vain-glory. v. 2, 3. and in the 4th vers — look not every man at his own things; &c. that is, at his own Interest, Honour, Party, &c. Were we better United in our ends and aims, and did jointly level at God's Glory, and Christ's Interest in the advancement of piety, we should quickly agree in the use of means.

3. Because we are Commanded not to refuse Christian Communion, though the difference be in far greater matters than this of Baptism. Rom. 14. 1. *Him that is weak in the Faith receive you* &c. By Faith is meant the Doctrine of Faith, as Beza notes on the place.

Him that is weak, and so weak, as not to discern that by Christ's coming the difference of days and meats was taken away. There was it seems a great difference amongst them, and some were more thorowly instructed in the doctrine of Christian Liberty, as touching the cessation of legal Ceremonies, who held all days alike, and all meats in themselves indifferent; whereas others being not well informed, observed still a

*Fides hoc in loco declarat Christianam ipsam Doctrinam in qua sit aliquis rudis, ac proinde discrimen Ciborum & Dierum nondum intelligat Christi beneficio fuisse sublatum.*

difference both of meats, accounting them clean or unclean, and of days accounting them holy or servile, according as they stood in under the Levitical-Law. This caused no little stir and trouble amongst them.—Now the course the Apostle takes to heal these breaches is worth observing: He doth not cast the Ballance to one side, requiring the other to come up to their Practice, but exhorts them to allow a Latitude; and not only for Opinions, but Practices, and to forbear one another in love, and not to censure and condemn those that differ from them. Seeing the Men of contrary Perswasions in lesser matters may yet agree in the main fundamentals; and the reason why the stronger should receive the weaker, is, because God had received him, that is, into Communion with himself. We have the same urged again Chap. 15. 6. *Wherefore, receive ye one another as Christ also hath received us:* by all which it appears that no supposed or real error can be a reason why others should not be received to Communion, farther than it is a reason to prove that the Lord hath not received them; & the conclusion is that let the Error be where 'twill, either on the *Padobaptist's* or *Antipadobaptist's* side, it is all one, if God and Christ have received these of both

Perswasions into Communion with himself, they break the Command, if they refuse to receive one another into mutual Communion.

4. Is that Command of the Apostle, *to follow after such things as make for Peace, and mutual Edification.* Rom. 14. 19. The Word is *διωκόμεναι*, that is, let us eagerly pursue after it as the Hunter doth his Prey; and it denotes,

1. That we are not barely to desire it, or accept of any reasonable terms that are proposed for accommodation and agreement, but we are to pursue and go after it, if by any means we may overtake it, or apprehend it. The same duty is prest; *Eph. 4. 3.* where the Exhortation is *to keep the Unity of the Spirit in the Bond of Peace*; the Word is *σπουδάζετε*, which signifies a most earnest studying which way it may be effected: *Ita alicui rei studere, ut ad eam omni impetu seraris, & approperes*; to be so intent upon a thing, as to further it with might and main as we use to say. The Gramarians oppose this Word *σπουδάζειν* to *ῥηδιδάζειν*, which signifies *Inconsiderate, Perfunctorie, & extempore aliquid agere*; to do a thing carelessly; but this in the Text signifies *Diligenter, & intentâ cogitatione efficere*; to be diligent and very thoughtful how to accomplish a thing, and it points out this, that we ought on all hands to use a sedulous endeavour to preserve the Unity of the Spirit.

2. It denotes unwearied patience in the pursuit after it, notwithstanding all disappointments and discouragements met with in our attempts after it. We ought not to give over, but persevere in so good a Work. I like not that speech of *Hornbeck Summa Controv. L. 9. de Luther.* who saith, The *Calvinists* had done too much in overtures for a Reconciliation with the *Lutherans*; much less can I approve of such who by word and writing endeavour to widen breaches, and set Christians at farther distances. Certainly the *Pride, Conceit, and Discontent* of some spirits have done much mischief this way: and to speak plainly the inconsiderableness of our differences, and inconsiderateness wherewith it is pursued, argues that much of the Zeal of the Dissenters, is not, as one says, that holy fire which is kindled by a Coal from the Altar, but rather an *Ignis fatuus* that leads men quite out of God's Way; or a Wild Fire that rends and tears where it goes. Now inasmuch as nothing hinders endeavours like to despair, and all *Essays* for Union hitherto have proved

proved succesless, and there are few to be found of healing, and peaceable Spirits, but much of Pride, humor, and self-conceitedness appears every-where, even in those that we cannot but think are good Men in the main; we may conclude, if we look no farther than our selves, that the differences amongst us will never be composed. But we are to look higher than our selves, and for the erecting of our hopes and quickning our endeavours after it; we should consider,

1. Christ hath prayed that all Believers may be one, *John 17. 21.* and he was heard in all that he prayed for. That they All may be one, (All) of them there is, the Universal Extent of it; One in Affection, and not only so, but also One in Worship, and Communion and Ordinances, although there may be variety of Opinions amongst them.

2. God hath promised to bring this about. *Jer. 32. 39.* *I will give them one heart, and one way.* And in *Zeph. 3. 9.* *They shall call upon the name of the Lord and serve him with one consent,* the Word in the Original is *one Shoulder.* They shall all of them have as it were but one Shoulder, that they shall set to the service of God. And *Hosea 1. 11.* *Then shall the Children of Judah, and the Children of Israel be gathered together;* Here (saith Mr. Burroughs) we have a Promise both to *Israel* and *Judah* together; great was their Enmity, heretofore they Worshipped the same God, though in a diverse manner, *Judah* keeping close to God's Institutions, but *Israel* not. There was a great deal of bitterness between them, though Worshipping the same God. But God hath promised they shall be gathered together, upon which he raiseth two Observations,

1. That there shall be Union between *Judah* and *Israel.* Here's a mercy, (saith he) a wonderful work of God! Many times between such as profess the same Religion, and seem not to differ much, and yet to differ; their Oppositions are most bitter and irreconcilable, and requires a mighty Work of God to bring them in and Reconcile them.

2. God hath a time, [there is a set time appointed] to gather *Judah* and *Israel* both together, that is, to bring Peace to his Church; God hath a time to gather all his Church together in a way of Peace, that there shall be a  
Universal

Universal Peace amongst his Churches; for though 'tis true it be meant here of *Judah* and *Israel* literally, yet *Israel* and *Judah* is to set out to us all the Churches of Christ that shall be afterward amongst the Gentiles. So that *Ephraim* shall not envy *Judah*, and *Judah* shall not envy *Ephraim*. *Isa. 11. 13.* The envy of Ephraim shall depart. God will take away this Envious, Vexatious Spirit.

3. Let it be considered that we (upon whom the ends of the Earth are come) live nearer the accomplishment of these Promises than the former generations: yea,

4. The day of their fulfilling begins to dawn, the Spirits of many excellent Christians incline, and work towards Union; yea some are actually in Union and Communion in all other Ordinances, though they differ in the point of Baptism: they are come off from their former rigidness, and can hear and pray, and receive together in divers places of this Nation.

5. Light increaseth more and more, whereby they see what is the right Basis, and ground of Communion; That it is for grace sake and not a *Syncretism*, or agreement in Opinions; That Christians should love and embrace one another; and that heart-Religion, and Godliness is to be preferred before Notions and Forms.

6. They do also see the dismal and fatal consequences of their Divisions; and those who are wise and solid, must needs on that account be studious of Accommodation: they do now experimentally find that it is this:

1. That strengthens the hands of the common Enemies of Religion, *Divide & impera*; Dissolution is the Daughter of Division: It is even Nuts to the common Enemy to see how God's People wrangle and divide: they may well conclude that though they are quiet and let them alone, destruction will arise out of themselves; they may sit still, and laugh and say, Aha so would we have it. And as the Apostle speaks, if they bite and devour one another, take heed ye be not consumed one of another. This is like

*Gal. 5. 15.* to be the *finis operis* though not *operantis*, the Event though not the Intent.

*Si colligimur frangimur*; these Clashings, if not stopt, will prove (*horresco scribere*) fatal to the interest of Religion, and welfare and safety of Professors in the Nation.

2. This also opens the Mouths of Men to Blaspheme, and speak evil of the good ways of God. *Dioclesian* (that persecuting



cuting *Roman Emperours* lookt upon the Christian Religion as a wretched device of wicked Men, and that because of the pride and dissensions he observ'd amongst the Pastors and Bishops; so now adays some *Atheists*, and time-servers set their Wits on work to vilify the pure Worshipp of God, and to bring the power of Godliness into contempt, and the main Topic from whence they fetch their Hellish Arguments is the Divisions and Dissensions of Professors. There be some of late have been notable Factors for Hell, and would deride and jeer Men out of strictness and purity; and not a few Books of this kind have been printed whose design have been meerly to discountenance Religion, and the Authors of them have done as much for the Devil this way, that he can hardly tell what to desire more of them; and 'tis to be feared he will pay them their wages shortly: And verily the Divisions of God's People have occasioned much of these mens Blasphemies, it hath been a woful stumbling Block before them.

7 It is that which in all likelyhood will draw persecution upon all their heads at last; they fear it, and they need it, and it is just with God to bring it upon them. As when there is no quietness in

the house but a continual clamour, and brawling among the Children, and they scratch and fight and tear one another, the Father comes in, and whips them all: So if Christians will not be quiet, but still go on to persecute one another with their Tongues, and tear one another by Dissensions, Gods way to divert this humour, is, to set the Common Enemy upon them, if they rend themselves from one another, and forsake the Assembling themselves together, God will let loose the Dogs to worry them and drive them together. He will melt

them into one piece in the fire of persecution. Common sufferings long since under those persecuting Emperours *Constantinus* and *Julian*, brought the Christians to agreement who before were at great Enmity. And *Bullinger* in his Book of the Persecution of the Church, saith more than once, that the dissensions of God's People is that which

Remarkable is that saying of *Cyprian*, viz. *non venissent Fratribus hac mala, si in unum Fraternitas fuisset animata.* These evils had not happened to the Brethren, if they had joyned together in Brotherly Unanimity.

*Zozomen. Lib. 4. C. 20.*

gives



gives them up into the hands of their Enemies *ad abstergendum aruginem*, to scour off their rust as he phraseth it. And Mr. Burroughs *ut supra* in his Comment upon *Hosea* Chap. 3. saith, God may justly give us over into the hands of our Enemies, if we agree not among our selves, and they may Chain us together: perhaps a Prison may make us agree, as it was said of *Ridley* and *Hooper*, though *Ridley* stood much against *Hooper* in point of Ceremonies, and they could not agree, yet when they came to Prison they did well enough there; the Lord deliver us, saith he, from that Medicine of our dissensions, that we be not made so to agree, yea that we be not sodered together with our own blood.

2dly, There is one thing yet behind, and that is to apply my self more particularly to those who are *Antipadobaptists*, that fear the Lord in this Nation, and let it be resented, as offered to them in all love and humility. There are a few things I would leave with them by way of Caution. The Lord knows I desire not to scatter in *Israel* nor to divide in *Jacob*.

1. Take heed lest your Zeal for your own way, which you take to be most agreeable to Truth,

*Cautions to the Antipadobaptists.* doth eat up your love to Peace and Union with the Godly, who are otherwise minded; The Apostle Exhorts us *ad idcirco*

*idcirco*, to speak the Truth in love, to truthify it in love, as Mr. Crook translates it, aiming to teach the fulness of the Greek in one Word. So 'tis your duty (if your opinion be true as we suppose it is not) to manage your Tenents with love, meekness and moderation of Spirit towards those who are otherwise minded, and yet agree with you in other things: For though every Truth be precious, yet every Truth is not necessary to Salvation, nor to be found in all, with whom notwithstanding it may be necessary for you to hold Communion; and that because you cannot but know that many Padobaptists are as Godly as your selves, Sanctified in Christ Jesus and called to be Saints. 2. In not doing so, you deprive your selves of the benefit of their Gifts and Graces, and of that help which you might have from many eminent Ministers of Christ; and that assistance for Conversion of Souls and Edification, which in some of your Meetings you very much want; and when those that are able of your way shall be removed by death, you are like to be straitned for want of Men, of competent and fitting

fitting parts for the carrying on the work of the Ministry, as it ought to be done amongst your selves.

2. Beware of Pride; for where this is predominant, it will not suffer men to recede from those rigid Principles and Practices they have taken up. As Pride makes men unwilling to receive the Truth from others, so it will keep them from retracting an Error, though convinced thereof. *Luther* confessed to *Melancthon* before his death, that he would have retracted many things, (especially in those Sacramental Controversies) but that he feared it would lessen the Authority of his Works. So much of *Pope* hath every man in his own breast, as to affect to be thought *infallible*, *malum semper errare quam semel errasse videri*; they had rather always err, than seem once to have erred. But what-ever a man may lose in reputation of knowledg, he shall be sure to gain in estimation of candour, ingenuity, and sincerity. *Austin* got as much esteem by his Book of Retractions, as by any other of his works.

3. Take heed of a *Censorious judging-Spirit*: do not condemn those that close not in with you to act against their light. It is a very uncharitable passage which I find in *Mr. Tombes* his *Præcursor* pag. 91. Unless, saith he, I speak against my conscience, I must needs say, that it is ignorance or wilfulness, holds Ministers and People in their tiff asserting & Practice of Infant-Baptism. But what it was that kept him so long in the practice of it, in his Parish-Churches before the Assembly of Divines' fate, is best known to the searcher of hearts; & yet this very man 17 lines above in the same page, hath that which amounts to self-contradiction, viz. *That he reverenceth many Papobaptists as Godly Ministers of the Gospel far beyond himself*. The Lord banish from among you this Censorious spirit, unto which some of you have been too much addicted. How often have we been arraigned at your bar for sinning against light, for Obstinacy and Wilfulness? & your Censures have lighted most heavily upon Ministers, sparing none, neither *Conformists* nor *Non-conformists*. Heretofore 'twas worldly Interest, Parochial Maintenance, and fear of displeasing the people that blinded and corrupted them (a hard Censure to be past upon the whole body of the Ministry of the *Nation*) and how could it consist with Godliness for them to persist so many years in the Practice of that which they thought in their own consciences to be but a mere *Tradition* and *Innovation*. But you have lived  
to

to see your mistake herein; and tell us now (if you can) what the temptations are that blind the *Non-conformists*, since their *Ejection*, and keeps them from coming over to you? They were in number (as they say) about 3000. and I think you cannot shew us a Catalogue of one in a County, no not in ten Counties, that is proselyted to you. God by his inscrutable and wise Providence, hath found out a strange way to clear the innocency of his Servants, that were so often branded for *Hirelings*, and there hath been an effectual course taken to clear their eye-sight, had Wordly Interest blinded them: They are now out of the reach of Compliances on that account.

4. I would also humbly advise you to take heed of dividing Principles, that are inconsistent with the Word, especially in this Circumstance of the Church wherein we are in danger to be overwhelmed with other difficulties: if it were tolerable, and venial to divide at other times, yet now the fault is irremissible and irrational. *Luther* counselled the *Synod at Norimberg* to silence the Disputes until a fitter opportunity; *Meum Consilium est, ut causam hanc snatis ad tempus sopitam jacere, hoc tempore enim & animis sic affectis, venenum est disputare.* I counsel you that in this juncture of time, and when your minds are so much out of tune, you would let this Controversy sleep, and not dispute about it, for it will prove poisonous.

5. Take heed of rejecting those Overtures for Union, which are made by your Brethren. We are commanded to follow after those things that make for Peace, and shall we run away from them? You say they differ from you, and do not you likewise from them? We all see but in part, and know but in part, and therefore should bear with one another. Why should you not have the like freedom which your Brethren have? Their Arms are open to receive you. You are straitned in your own Bowels, and not in theirs. O why will you not imbrace where Christ imbraceth? and receive those whom God receiveth? Or why do you refuse Communion with those here in Ordinances that you have ground to believe you shall have Communion with in Glory. If you say, because they are not Baptized after Believing: This can be no more necessary for Church-Com-

Perswasive to Peace.

munion, than it is unto Salvation; for the means cannot be more necessary to the subordinat end, which is Church-Com-

Communion, than it is to the Principal which is Salvation And Baptism is necessary to Salvation but by way of duty where opportunity concurs, but not by way of means where opportunity is wanting. And if to be Baptized after Faith, were indeed the Pædobaptists duty, the true reason why they do not perform it, is the want of a *Moral* opportunity, that is, the want of Conviction that it is their duty, they verily believing they were sufficiently Baptized in their Infancy : and that it is not lawful for them to be rebaptized. And all the while they remain under this perswasion, they can no more lawfully receive an after-Baptizing, by a voluntary submission to it, than they can who desire to be Baptized, but want the opportunity of health or such an Administrator (as you call it) as is necessary thereto. And if their Right to Salvation under these Circumstances, be not cut off, as doubtless it is not for the reason before given, then no more can their Right to Church-Communion thereby be cut off for the same reason. To conclude, let us all pray for, the Peace of *Jerusalem*, that our Father which is in Heaven, the God of Peace, would look down upon his Divided Children, and create Peace among them; That Christ Jesus who is the Peace-maker, and Prince of Peace, that prayed for it, and bequeathed it to his Disciples as his last Legacy, would reconcile our hearts one to another : That the Spirit of Peace whose fruit is Peace would compose our differences and make up our breaches, and give us enlarged hearts to embrace each other : That the Blessed *Trinity*, which hath nothing so proper to it self as *Unity*, would pity *Zion*, and raise up healing Instruments, and rebuke fiery Spirits, and remember the Promise that is made to the Church to be fulfilled in the times of the Gospel, That all her Children shall be taught of the Lord, and great shall be the Peace of her Children.

μακάριοι οἱ ἐπλωποιοί, *Mst.* 5. 7.

F I N I S

## Errata.

### PART I.

Page 2, line 2. for *our* read *your*. P. 9. l. 3. r. *only*  
*manner*. Chapt. 4. P. 51. l. 29. for *one* r. *own*. Ch. 7.  
P. 4. l. 11 for *not Dipping* r. *not only Dipping*.

### PART 2.

Chap. 3. P. 152. l. 7. r. *onl*. 9 dele *is meant* *ibid*  
P. 154. l. 22. r. *we*. *idem* P. 165. l. 22. Dele *when*. Ch.  
7. P. 105. l. 23. r. *as*. *idem* P. 106. r. *prejudic'd*. Ib.  
P. 120. l. 7 for *this* r. *the* for *Kidderminster* r. *Beaudly, &c.*

### To the Bookbinder.

By reason of the Author's remote distance from the  
Press, some great mistakes have happened, so that  
several Leaves must be cancelled: the Alphabet is  
also confused, wherefore observe these directions.

The Title is a quarter of a Sheet; after that place  
the Preface, then B C. [cut off 25. and 26. Pages,  
and supply them with a leaf printed on the Title  
sheet] D E F G. Then A a B b C c\* a half-  
sheet: then G g H h I i K k L l M m N n O o  
P p Q q R r S s T t a half sheet. after T t place  
C c, but cut off the 2 first leaves of the said C c] D d  
E e F f, but be sure to cut off the 4 last leaves of the  
said F f] then G g g H h h I i i K k k a half  
sheet, and a leaf marked K k k\* printed with the  
Title sheet. Lastly L l l.



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**Infant-Baptism**  
**ASSERTED & VINDICATED**  
By  
**SCRIPTURE**  
And  
**ANTIQUITY:**

IN ANSWER  
To a Treatise of Baptism lately published  
by Mr. *HENRY DANVERS*:  
Together with a full Detection of his  
Misrepresentations of divers Councils and  
Authors, both Ancient and Modern.

WITH  
A Just Censure of his Essay to Palliate the horrid  
Actings of the Anabaptists in *Germany*.

AS ALSO  
A Perswasive to Unity among all Christians, though of  
Different Judgments about Baptism.

By *OBED WILLS, M. A.*

*Ut Christus Infantes ad se venire iussit, ita nec Apostoli eos  
excluserunt à Baptismo, & quidem dum Baptismus Cir-  
cumcisioni æquiparat. Paul. Col. 2. aperte indicat, etiam  
Infantes per Baptismum Ecclesiæ Dei esse inferendos, &c.  
Magdib. Cent. 1. l. 2. c. 4. p. 354.*

**L O N D O N,**  
Printed for *Jonathon Robinson* at the Golden Lyon in  
St. Paul's Church-yard, 1674.



# Wills on Infant-Baptism.

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# THE PREFACE.

**T**Here is a New *Treatise* come forth concerning *Baptism*; the Design whereof is to prove the *Baptism* of *Believers*, and to disprove that of *Infants*. There is great Cracking about it, and some cry it up for a *None-such*; that it is unanswerable, and as I hear the Author himself, *Ixion*-like, falls in love with his own shadow, and being *Philautia nimis inflatus*, puff'd up with the excellency of his performance, glories much, and pretends that he hath not only proselyted many of the *Vulgar* sort, but some also of the *Ministry*. And it is very certain, that at its first appearance last Summer, divers persons were *Dipped* in these parts, and as I have been informed, 7 or 8 in a day in the City of *Bristol*; and in all likelyhood we may hear of many more this Summer: for those who are inclinable to the Way, are now grown so politick as not to profess their Faith till warm Weather. This I do assure the *Reader*, that the Book (as to any thing material in it) hath been many times answered before ever it came forth, and that's the reason belike we have heard of no Reply since it hath seen the light, which is now about twelve Months. All the *Mediums* he useth to maintain his Opinion, are such trite and out-worn things, that they have been in effect trampled upon, and confuted again and again. Nevertheless such is the *Clamorousness* of some men, that they affect to have the last word, when in  
A modesty

with a distinction to every humane creature, which the opposers of Infant-Baptisme may do well to consider, since they stand so rigidly upon the Syllabical Letters of every word in the Commission, so as they will not allow us liberty to draw out the sence of some places that relate to Infant-Baptism, from the Letter, by rational deduction and consequence, and according to the Harmony of Scripture; but we must superstitiously adhere to the very Syllables of the Text, whereas whatsoever appears truth, from the *Analogy of Faith*, or by just consequence is as *practicable and obliging*, as if it were written with a *Sun-beam* in so many Capital Letters. It would be a senseless undertaking indeed to Preach the Gospel to every individual creature in the World; and therefore it is to be understood restrictively of *man-kind*, poor lost man for whom Christ dyed. Lastly, the Connection too, *he, he that believeth and is Baptized, shall be saved*; hath some difficulty in it, and the sence is not so obvious to every capacity: for if it had, many of those controversies between us and the Papists had never been, as, whether Baptism be of absolute necessity to Salvation, which Protestants deny, and many Papists affirm. And let the *Antipedobaptists* well consider that this *Evangelish* doth as closely join believing and being Baptized, to Salvation as the other doth, teaching and being baptized; and if we must so exactly stand upon the Order of words to prove the Institution. We may (saith Sydenham) argue from *Mark*, as well as they from *Matthew*, as none must be baptized but they who are taught, so none but those who believe



believe and are Baptized shall be saved; and consequently our Children cannot be saved, because they cannot believe. The same condition being required to precede Baptism, that is required to precede Salvation. You see whether the Argument may be carried, and what little ground of comfort such doctrine affords in the death of our children. To conclude then, whereas they argue from this place of *Mark*, we must believe and be baptized, but Infants cannot believe, therefore may not be Baptized; will it not as directly follow, that since they can't believe, they must be damned; let them frame an answer to the one, and then they have answered both; for look (saith Mr. *Marshall*) by what distinction they will maintain the Salvation of Infants against this Argument, by the same will I more clearly justify the Baptism of Infants against this Argument.

Having thus cleared the Texts from the false glosses, Antipedobaptists put upon them, we shall next examine the passages out of *Authors*, which my Antagonist quotes for his opinion.

The first he brings is Mr. *Baxter*, who having so notably wounded their cause in his plain Scripture proof, for Infant Church-Membership and Baptism, is become the man of their indignation; and Indeed I fear the *Author*, with whom I have to do, is possessed with a malevolent spirit against that Learned and Godly Divine, and is glad of any occasion to wound his reputation; as appears by his dealing with him in his Preface, and divers other places in the Treatise. Mr. *Baxter* (saith he) doth fully acknowledge in his  
Book

Book called, the Second Disputation of Right to Sacraments, pag. 149, 150. Where he saith, This (speaking of the Commission of Christ to his Disciples) is not like some occasional mentioning of Baptisme; but it is the very Commission it self of Christ to his Disciples, and purposely expresseth their several works in their several places and orders. Their first Task is to make Disciples, which are by Mark called Believers. The second work is to baptize them, whereto is annexed the promise of their Salvation. The third work is to teach them all other things, which are after to be Learned in the School of Christ; to condemn this order (saith he) is to condemn all Rules of Order, for where can we expect to find it, if not here? I profess my Conscience is fully satisfied, that the Minister must expect a profession of Faith before Baptisme, as usual to  
 And to discover the Craft, and sinister dealing of our Opponent, I must first acquaint the Reader that Mr. Baxter disputing with Mr. Blake, who was for a large Admission to the Sacraments, explains the Thesis in his second disputation thus, viz. That Ministers must not Baptize the Children of those that profess not saving faith, upon profession of any Faith that is short of it; these are his very words, pag. 53. And after it, nine lines lower, that he might not be mistaken, hath this by way of caution, viz. That he would have the Reader to understand that all along in the discourse of the whole Book the dispute is about the aged themselves, whether they may be baptized; so that it is none of our work at this time (saith he) to defend the Subjects [as to their age] against the Anabaptists, but our present business is to enquire what that  
 faith

*Faith is, that qualifieth persons to be just subjects of Baptism, or to be such whose children may receive it upon the account of their faith or profession; Disp. 2. p. 4. Moreover in his fourth Disputation he hath this passage; We take it for granted that the Right of Infants is upon the account of their Parents Faith, therefore we manage this discourse with respect to the Adult. P. 351. What could any man in the World say more, to prevent the Cavils of unworthy persons? And certainly he had not said so much unless he had known how our opposites lye at the Catch, and yet we see this would not do, for we have found a man of so much disingenuity as to traduce and pervert the sayings of this worthy person to countenance his error. I have been the larger in setting down Mr. Baxters words, that it may leave some impression on the Readers Memory, when he finds any thing quoted out of Mr. Baxters Disputations, about the Right to Sacraments, that so it might be as a Key to open his meaning, in all those numerous passages the Author hath pickt up out of that Dispute, which indeed fills up many pages of his Book.*

Next we have Mr. Calvin, introduced as speaking something in favour of their opinion, whereas few ever wrote so smartly against them; it is from that same passage of his, on Mat. 6. &c. Therefore that men may rightly offer themselves to Baptisme, Confession of sin is requi-

*Ergo ut se ritè ad Baptismum offerant homines, peccatorum confessio ab illis requiritur; alioqui, nihil quam inane esset ludum tota actio. No-*

*red,*

red, otherwise the whole action would be but Sport.

The words indeed are Mr. Calvins, so that I confess my Antagonist speaks truth, but he should have done well to have spoken the whole truth,

For Mr. Calvin also cautiously adds, — It is to be Noted, that these words are spoken of Adult persons. And that we may see his judgement, fully take notice of his Paraphrase upon the 28. of Mat. 19. and that other Text, Mark 16. 16. But because (saith he) Christ commandeth us to teach before he commands us to Baptize, and he would have believers only admitted to Baptism; it seems Baptism is not rightly administered, unless faith goeth before. From this place (saith Calvin) the Anabaptists oppose Infant Baptism. To which he presently answers, That those whom we see by a Profession of their Faith, to be admitted into the Church, we are to look upon them (together with their

*Notandum est de A-*  
*ntibus his verbo si-*  
*gi. Calv. in Mat.*  
*2. 6.*

*Verum quia docere*  
*prius debet Christus,*  
*quam baptizare &*  
*tantum credentes ad*  
*Baptismum vult reci-*  
*pi, videtur non rite*  
*administrari baptis-*  
*mus, nisi fides praece-*  
*derit, &c.*

*Eos qui fide in Ec-*  
*clesiam Dei ingressi*  
*sunt videmus, cum*  
*sua sobole confiri in*  
*Christi membris, & in*  
*salutis hereditatem fi-*  
*mal vocari. Nec mo-*  
*do separatur hoc modo*  
*Baptismus a fide &*  
*Doctrina, quia licet*  
*pueri Infantes non-*  
*dum per aetatis fidem*  
*habeant, Deus tamen*  
*eorum parentes com-*  
*pellat. &c.*

off-spring) as the members of Christ, and to be jointly called to the inheritance of the Saints, neither is Baptism hereby separated from Faith, and Teaching; because though children have not yet faith by reason of their Age. Nevertheless God ra-

king

king their Parents into Covenant, obey themselves are also to be imbraced in the same Covenant.

After Calvin, comes Piscator, to as little purpose, whose words on Mark 1. 4. are these; It is called the Baptisme of Repentance, because John Preached remission of sins to the penitents Believers. But why should this worthy Author be thus curtail'd, whenas he farther expresseth himself thus, Baptismus nulli adulto conferendus est, nisi prius ediderit confessionem peccatorum, i. e. We must not Baptize any person that is grown up, unless he first make a Profession of his Faith, &c. If we would know his mind more fully, we may see it in his Comment upon the 28. of Mat. 19. It was (saith he) the Duty of the Apostles to Preach the Gospel all abroad throughout the World, to all Nations, and by Baptism to incorporate them into the Church, who make Profession of their Faith, &c. And it is the duty of all Pastors that succeed them, to preach the Gospel to that particular Church, whereunto they are called, and farthermore to consecrate to God by Baptism, those Infants which are born in that Church; And

*Apostolorum officium fuit Evangelium predicare passim in orbe terrarum, &c. Verò pastorum illis succedendum est Evangelium predicare apud certam Ecclesiam a qua peculiariter sunt vocati; & præterea Infantes qui in illa Ecclesia nascuntur, per Baptismum Deo consecrare. Piscat. Observ. in Mat. 28. p. 746. Edit. 2. Herbornæ Nassoviorum*

*Multi Credentes ac fidem profitentes, sed etiam ipsorum liberi, ut patet ex verbis Apost. 1 Cor. 7. Quare dubium videri non debet quin illi quoque (liberi inquam & Infantes fidelium) baptizandi sint, etsi fidei non sunt capaces.*



then adds — Not only Adult persons, that do believe and profess their Faith, belong to the Church; but also, their *Children* as appears from the words of the *Apostle*, *1 Cor. 7* *etc* were your *Children* *unclean*, but now are they *holy*, where (saith he) the *Apostle* calls their *children* *holy* that were born, though but one of the *Parents* were a *Believer*, forasmuch as they belong to Gods *Covenant* made with his *Church*, and by consequence they belong to the *Church*; wherefore we need not doubt, but they also, (I say the *Children* or *Infants* of *Believers*) are to be *Baptized*, although they are not capable of *Faith*, even as the *Infants* of the *Jews* were *circumcised*, belonging likewise to the *Covenant* and to the *Church*.

And as if all our eminent *Divines* had heedlessly spoken something in favour of their way, he hath the confidence to bring in more still. *Mr. Perkins* (saith he) in concurrence here with these words, *Teaching all Nations, Baptizing them*, saith, *I explain the terms thus; Mark, first of all it is said, Teach them, (1.) make them my Disciples by calling them to believe, & repent. Here we are to consider the Order which God observes in making with men a Covenant in Baptism. First of all he calls them by his word, and commands them to believe, and to repent. Then in the second place, God makes his promise of mercy and forgiveness. And thirdly he seals his promise by Baptism. They that know not, nor consider this Order which God used in Covenanting with them in Baptism, deal preposterously, over-slipping the Commandment of Repenting and Believing.*

who



Who would not think by this, that the Renowned *Perkins* were of his side, a down right Antipædobaptist; whereas not a word of what he saith is intended against Infant-Baptisme, but only to shew in what order Baptisme is to be Administred to *Aliens* and *Pagans*, as appears by what he saith upon the same Text. *Mat. 28. 29.* Which is disingeniously conceal'd by the Author, *Go teach all Nations, Baptizing them, &c.* In these words (saith Mr. *Perkins*,) the Baptism of Infants is prescribed, and the *Apostles* by vertue of this Commission Baptized whole Families, *Act. 16. 15, 33.* As knowing Gods former Administration to his people, the Children were taken into Covenant with the Fathers, as the *Israelites*, both *Old* and *Young*, were baptized into *Moses* in the *Cloud*, *1 Cor. 10. 4.* As the Nation of the *Jews* were first taught, and then they and their Infants, being confederates, were circumcised; so saith our Saviour, *Do you go Teach and Disciple the Nations, and then Baptize them.*

The last quoted in this Chapter is the famous *Paræus*: and what saith he? he tells us (saith the Author) in his Comment on *Mat. 3. 5.* *That the Order was, That confession as a testimony of true repentance go first, and then Baptism for Remission of sins afterward.* Very good, but is this all? No certainly, for he present-

Hoc enim datus Anabaptistis in Ecclesiam suscipiendos non esse nisi præviâ confessione fidei & penitentia, quem morem, & vultu servavit ecclesia, & nostra hodie observant

si vel Judæus, vel Turca Adultus, &c. *Paræus* in *Mat. 3. 5.*

ly adds, this we grant to the Anabaptists, that persons are not to be taken into the Church, and be Baptized (speaking of *Aliens*, or those that are *without* as the Apostle phraseth it,) unless a Profession of Faith and Repentance hath gone before; which custome (saith he) the Ancient Primitive Church kept, and ours at this day still observe, when a *Turk* or a *Jew* that is grown, is to be initiated by Baptism. Thus Reader, I have given thee a taste of the ingenuity of my Antagonist, and I leave thee to judge of it.

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## CHAP. II.

*Containing his second Argument to prove the Baptisme of Believers the only true Baptism, and that is (if we will believe him) from the Apostles Doctrine teaching the same.*

### Reply.

**A**Lthough what we have before said to invalidate his main Argument drawn from the Institution of Christ, be sufficient to overthrow whatsoever is brought in the two following Chapters; yet we shall further add, that it is not to be denyed, that the Apostles assert Believers Baptisme to be a true Baptism, but that they teach us that it is the only true Baptisme is utterly false, and we have only the Authors word for it. The Texts cited out of *Act. 2. 37. Act. 8. 36, 37. Act. 10. 42. Act. 16. 29.* prove, that

grown

grown persons unbaptized ought to be required to believe before their Baptism, which we grants but to infer thence, that the Children of Baptized Believers are not to be Baptized, is more then these Texts (or any else that I know) can yeild. We read of none *de facto* that the Apostles Baptized, but Believers; therefore none but such, *de jure* ought to be Baptized, is a sorry way of arguing. The words of Dr. Taylor in his Discourse of Baptisme, part 2. pag. 34.

*A non ditto ad non factum, non valet consequentia: Because it is not express in so many words therefore it was not done, is not Logical.*

are very weighty, viz. *A Negative argument for matters of fact in Scripture, cannot conclude, &c.* And therefore supposing that it be not intimated that the Apostles did Baptize Infants, it follows not (saith the Dr.) that they did not: and if they did not, it does not follow that they might not, or that the Church may not. The Scripture speaks nothing of the Baptisme of the Virgin Mary, and of many of the Apostles, therefore they were not baptized, is a weak arguing. The words and deeds of Christ are infinite which are not recorded, Joh. 20. 30. and 21. 25. Many things Christ did, that were not written; and of the Acts of the Apostles we may suppose the same in their proportion; and therefore what they did not, is no rule to us, unless they did it not, because they were forbidden: So that it can be no good Argument to say, The Apostles are not read to have Baptized Infants, therefore Infants are not to be baptized; but thus, We do not find they are excluded from this Sacrament and Ceremony of

*Christian Institution; therefore we may not presume to exclude them.*

Now since all contradiction against Infant-Baptism, depends wholly upon these two grounds; The Negative Argument in matter of fact, and the pretences, that faith and repentance are required to Baptisme; since the first is wholly nothing and infirm, upon an infinite account; and the second may conclude that Infants can no more be saved then be baptized, because faith is more necessary to Salvation then to Baptisme; it being said, he that believeth not shall be damned; and it is not said, he that believeth not shall be excluded from Baptism; it follows, that the Doctrine of those that refuse to Baptize their Infants is upon both its legs weak and broken, and insufficient. Thus far the Learned Doctor. To conclude this, whereas the Apostles Preached up faith and Repentance before Baptism, it was requisite they should do so, according to their Commission, having to do with *Aliens* grown up, (as not only the *Gentiles*, but the *Jews* were, in reference to the new Administration,) for these being the first subjects of Baptisme, it was necessary they should make profession of their faith before they were admitted to it, but not so in their Children to be Baptized, no more then in *Isaac* and the Children of the Profelytes to be Circumcised. *Abraham* believed first, and afterward was Circumcised; *Gen.* 17. 24. And why so? Because he was the first subject of that Ordinance, and therefore could not be admitted to it, but by his own faith. But as for *Isaac* his Son, he was Circumcised before believing, and so was it with the Profelytes and

and their Children; when any *Gentile* was converted to the *Jewish* Faith, he had a personal Right to be circumcised, and his Child likewise was Circumcised at eight days old, as was the custome of the *Jewish* Church, by virtue of Gods Covenant, giving it a parental Right.

The Author is very unhappy at Citations, for usually they serve not his purpose, He acquaints us out of *Bede*; that men were instructed into the knowledge of the Truth, then to be Baptized as Christ hath taught, because without Faith it is impossible to please God. *Magdeburg. Cent. 8. pag. 229.* But this *Bede* himself tells us was the method used amongst the Inhabitants of this Island, when Paganism — *In initio nascentis Ecclesie apud Britannos, Beda lib. 2. Angl. Hist. cap. 14.* When a Church first of all began to be planted amongst the Britains, and he tells us it was at that time when *Gregory* sent from *Rome*, *Anstin*, and forty other Preachers, and afterward *Paulinus*, who converted *Ethelbert* the *Saxon* King; but of this we shall speak more hereafter, when we shall shew how *Bede* himself was for Infant-Baptisme, notwithstanding the Author so perverts his words.

His other Citation is *Erasmus*, who in his Paraphrase upon *Mat.* Observeth (and tis a great Observation indeed,) *That the Apostles were commanded first to teach, and then to baptize, &c.*

Every Child that can read observes the same; but if you would know his judgment about Infant-Baptism, you may read it in his *Ratio con-*

*Probabile est tingere  
Infantes institutum  
fuisse ab Apostolis, &c.*



*tionandi*, lib. 2. where he conceives it probable, that the Apostles ordain'd and practis'd it.

And truly amongst other probable reasons this seems to be one, if it be not a Demonstration; namely, because we do not read of any children of believing Parents who were Baptized when they came to years of discretion. That they were Baptized I presume (saith Brinsley) our Ad-

**Note, No Children of Believing Parents Baptized afterwards to be found from John the Baptist to John the Evangelist ending his Ministry, which was about 60. years. An Argument sufficient, if not to convince the Adversary that they were Baptized in Infancy, yet to stop their mouths: Brinsley Doctrine and Practice of Pædo-baptism, pag. 75.**

versaries will not deny; and if so, let them shew *where*, and *when*. For this let all the *Sacred Register* be search'd, from the time that *John the Baptist* began his Ministry, to the time that *John the Evangelist* ended his, (which was about 60 years, during which time thousands of Children of Believing Parents were grown up to maturity;) and if in all that time they can but shew any one instance of any child born of a believing Parent, whose Baptism was defer-

red till he came to years of discretion, and that then he was Baptized, we will then acknowledge there is some strength in their *Negative Allegation*, viz. We read of no children Baptized, therefore There were none.



CHAP. III.

*Containing his Argument, that Believers Baptisme is the only true Baptisme, from the example of Primitive Saints.*

Reply.

**T**O this there needs no more then what we have before said. For as Mr. Sydenham says, all that they urge as to Examples of actual Believers, being baptized all along the new Testament, especially the *Acts*, (and that if thou believest thou mayst,) We can freely grant without any damage to Infant-Baptism. For,

1. We say as they, *Professing Believers, grown men were first Baptized, and so they ought to be who are to be the first subjects of the Administration of an Ordinance*; instancing as before in *Abraham*, &c. he was 99 years old when circumcised, and he must be first Circumcised before he could convey a right to his seed; now you may as well argue, *Abraham* was first circumcised, when so old, therefore old persons are to be Circumcised and none else; as because grown persons were Baptized, therefore not Infants, when they must be first Baptized themselves; for children are Baptized by the promise first to them, and in them to their seed.

Now, for as much as all the Examples brought by the Author out of *Mat. 8. 12. & 18. 8. & 22. 14.* Speak of grown persons that were the first subjects of Baptism, and *Jews* that were *Aliens* too, as well as the *Gentiles*, in regard of the new Administration; it makes nothing against Infant-Baptism, that being of another circumstance, and the disagreeing of it from them, argues not the unlawfulness of it, and as the same Author farther argues,

2. An Affirmative Position is not exclusive of subordinates, because Believers were said to be Baptized; *Ergo*, not their Seed, is not true reasoning; for their seed were comprehended with them in the same promise as before, and as we shall more fully shew hereafter.

Let us now see what his Quotations of Authors or Testimonies will amount unto in this Chapter.

His first Testimony is from *Luther, de Sacrament. Tom. 3. fol. 168.* where he saith *Luther* hath these words, *viz. That in times past it was thus, that the Sacrament of Baptism was Administred to none, except it were to those that acknowledged and confessed their faith, &c.* The which when I read, I was not well assured, but that my Antagonist might be guilty of Forgery, knowing *Luther* to be a most fierce and zealous opposer of their way, wherefore I did very carefully examine the third *Tome* of *Luther* concerning Sacraments. I read the 168. *pag.* and read it again with a friend, and do profess that there is not one syllable to the purpose, for which the Author brings him, no nor in any page thereabout.

The

The next that he Cites, is *Bullinger*, who (it seems) hath such words as these in his house-book: 48 *Sermon*. Baptism hath no prescribed time by the Lord, and therefore it is left to the free choice of the Faithful.

I have not the book by me to examine the Truth of this, but however I am certain there is nothing in that passage against Infant-Baptism, so that this testimony can do us no hurt; and we know very well how large a book *Bullinger* hath writ, *Contra Anabaptistas, against the Anabaptists*. so that I wonder the Author should bring him in. The Reader may observe how zealous an Assertor of Infant-Baptisme this Learned and Godly Divine was, by that one passage of his in his *Compendium* of the Christian Religion. *de*

*Sancto Baptismo, ac de Infantibus Baptizandis, lib. 8. pag. 163, viz.* That because the Children of Believers are in Covenant with God, and Christ is their Saviour, and the promise also belongs to them (as both the Old and New Testament do witness,) Baptisme (which is the

*Quoniam autem Christianorum liberi, in fadere Dei sunt, & Christus etiam Infantium salvator est; cumque ad ipsos pertineat ut, veteris ac novi Testamenti littera testentur. Baptismus (Fidei sigillum) iis negari non debet.*

sign of the Covenant) is not to be denied them, &c. And after this, concludes, *Hortor autem & moneo omnes pios ac verè Christianos, ut studiose diligenterque sibi, a contentiosa & venenata Anabaptistarum sectâ caveant, quæ externa specie quidem, & Hypocrisi splendet, reverà autem pestilentissima est hæresis, atque plurimas hæreses quibus olim ante aliquot secula Ecclesia Christi turbata, &*  
lacerata

*lacerata fuit, in se complectitur, illisque plurimos homines inficit*; I forbear to English it, out of respect to some which I believe are Godly, and yet opposite to the Baptisme of believers Children.

Lastly, The Author quotes a great deal out of Mr. *Baxters* Disputations with Mr. *Blake*, about Right to the Sacraments; but we have before spoil'd his Market, by giving the Reader a Key out of the same Book, by which he may understand him. So that all those Examples from *John*, the *Samritans*, the *Eunuch*, *Paul*, *Lydia*, the *Jaylor*, *Crispus*, &c. doth but mind us again of the Authors dis-ingenuity in traducing that Worthy Divine.

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CHAP.

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## CHAP. IV.

Wherein he labours to prove Believers the only Subjects of Baptisme, from the Spiritual ends of the Ordinance; where he gives us an Introduction of the particular ends of Baptisme, as follows.

**T**He first end of Baptisme (saith he) is, that the Baptized might have that represented in a Sign or Figure, and Preached to his Eye, in the Ordinance, which had been Preacht to his Ear and Heart by the word and Spirit; respecting the whole Mystery of the Gospel, and his duty and obligation therein. A Sign being (as Patrus observeth) some outward thing appearing to the sense, through which some inward thing is at the same time apprehended by the understanding.

## Repl. I.

I deny this to be the primary end of Baptism. For not to insist upon that which hath given too great advantage to Antipædobaptists, That the first end of Baptisme is to give a solemn entrance or admission into the Church, I conceive it to be more true to affirm, That the first and chief end of Baptisme is to be the Initiatory sign or seal of Gods Covenant and favour to us in Christ. For as Dr. Ames observes in his *Bellarminus*

ener-



*Nisi habendi tales essent (viz. fideles infantes) pro membris ecclesie, non deberent baptizari: Baptismus enim sua natura est sigillum infusionis jam facta in Christum, atque ad in Ecclesiam.*  
 Act. 10. 47, 48.

*enervatus, Tom. 2. lib. 2.* unless persons are to be reputed Members of the Church, they ought not to be Baptized; for Baptism in its own nature is the seal of our being already ingrafted into Christ, and so consequently into the Church, *Acts 10. 47, 48.* He speaks concern-

ing the Baptism of the Children of Believers, and affirms they ought not to be Baptized but under this consideration, that they are members of the Church, which we shall hereafter make good in its proper place.

2. I acknowledge that to *Adult* persons Baptisme represents (in a sign) that to the eye which is Preacht to the ear, respecting the Mysteries of the Gospel, &c. Although I see not how it can be so in the way of *Dipping*, for how can persons under water see, apprehend, or hear any thing during that time, when, and whereby the Sences and Understandings of men are so confounded, that they have no power to exercise their faith, or reason as they should; and since plunging over head and ears puts people into such an amazing condition, not without frights (especially in the more tender Sex) some being near throttled or drown'd, it is to be suspected to be none of Christs appointments; for one would think, that at such a juncture of time, especially, when an Ordinance is celebrated, representing so many Gospel Mysteries, it is requisite the mind should be in a more composed posture



sure, then theirs are like to be in, whose heads are under Water. We grant Baptism to be a sign of spiritual Mysteries represented to the eye of such as are grown up, and rightly Baptized. As Circumcision was a sign of the same import to *Abraham*, and it is of present and immediate use to the aged, *Rom. 4. Abraham* received the sign of Circumcision, as the *Seal* of the righteousness of Faith, and we acknowledge also both the Sacraments are of immediate and present use to the aged, and in this sense we are to understand *Paræus*, speaking of Sacramental Signs : but let it be considered that the children of *Abraham* received the sign of Circumcision as well as *Abraham*, and yet they were void of understanding and judgment, and knew no more of the spiritual Mysteries represented therein, then our Infants do in the Ordinance of Baptism. Circumcision represented the same Mysteries that Baptism doth, and yet those poor *Israelitish* Babes that were Circumcised, knew not that the cutting-off the fore-skin, shadowed out the corruption of nature, and the nature of Mortification, the blood shed in the act also held out the mystery of Redemption by Christs blood, of all which Baptisme is as proper a sign, when given to our Infants, as Circumcision was to theirs.

3. What though Infants are incapable of understanding Gospel Mysteries figured in Baptism, as they were heretofore of the same shadowed forth in Circumcision, yet their Baptisme is a *Signe* of what *God* will do for the future (to as many of them as belong to his Election,) if

if they shall arrive to years of discretion.

4. Though it be no *Teaching* sign at the present, yet if the Infant live, and be instructed in the use and ends of his Baptisme, it may prove as Operative and Beneficial to him, as if it had been delayed till he came to full age.

Thus David, who though Circumcised in Infancy, yet strengthened his faith by it, when he came to years of discretion, *1 Samuel* 17. 26.

5. Though Baptisme be not for the present a *Teaching* sign to Infants; nevertheless it is a *distinguishing* sign to distinguish those that are *Within*, from those that are *Without*; as the Apostle phraseth it, *1 Cor.* 5. 12, 13. And it is even to Infants a sign of Gods Covenant as before is hinted (as Circumcision was to Infants under the Law, and for this reason it is by a *Mentimony* called by the name of the Covenant, and did distinguish the *Jewish* Infants from *Gentile* ones; that were without the Covenant, or strangers to the same, *Gen.* 17. 20. *Ab.* 7. 8.

5. It is also an *Engaging* sign (as Circumcision was to the *Jewish* Infants, though they understood it not when they were the Subjects of that Ordinance) whereby our children are obliged to the Profession of *Christ*, into whose name they have been Baptized. I shall shut up this with those weighty words which I find in Mr. *Baxters* Scripture proof for Infants Church-Membership and Baptism. pag. 112. Tell me (saith he) what operation Circumcision had on all the Infants of Church-Members formerly. It

was a sign of the Seal of the Righteousness of Faith, &c. and yet they had no more Faith, nor Knowledge of the Significancy, than ours have now——*Christ* himself was circumcised in Infancy, when by the course of nature he was incapable of understanding it's Ends and Uses. Not (saith he) that I am now arguing for Baptism from Circumcision; but this fully answereth their Objection [that Infants should not be baptized, because they are not capable of understanding its Use, and so being wrought on by it,] They are as capable of Baptism, as they were of Circumcision, and its Ends: They therefore that will yet say, It were better let it alone till they are more capable, do but exalt their own reason against Scripture, and speak as men that would teach God.

The Second End, hinted by the Author, is, *That the party baptized might thereby witness his Repentance*, Matth. 3. 11. called therefore the *baptism of Repentance*, Mark 1.

Repl. 1.

It cannot be proved from these places, that all those whom *John* Baptized, did manifest their Repentance; and we do not find those *Pharisees* and *Sadduces* that are branded with the name of *Vipers*, gave the least indications thereof, which if they had the Baptists would not have spoken so harshly of them, and yet these (for ought we can learn to the contrary from the Text,) were baptized.

2. *Grotius* in his Annotations upon the nineteenth of *Matthew* 14. Speaketh well to this, whose Words are these—

*Nemo ob stare debet  
quod non omnia qua  
evidem per baptismum  
significari solent, in  
istam aetatem proprie  
congruant, &c.*

Neither ought that to be any hinderance to the Baptism of Infants, that all things which in like manner are signified by Baptism cannot agree properly to that Age; for Repentance also (which we know is signified by Baptism, &c.) had no place at all in Christ, when *John* baptized him; who as *Tertullian* notes, was not baptized as a Debtor to Repentance, because he never sinned.

3. The End of Baptism nominated by the Author, is, to evidence present Regeneration, whereof Baptism is a Sign, *Titus* 3. 4. *John* 3.

### Repl.

If this Argument were good, it would have overthrown the Circumcision of Infants; for that also was a lively Sign, or Symbole of Regeneration, and it might have been objected (according to our Antagonists phansie,) Infants are not regenerated, or shew no signs thereof; and (Regeneration being the end of Circumcision) therefore They ought not to be circumcised.

2. According to such arguing, none ought to be admitted to Baptism; for none know by a judgment of certainty and infallibility, who are regenerated; for *Simon Magus* made a great shew, and yet was in the Gall of bitterness and

and no doubt many come up out of the water as rotten hypocrites as they went in.

Thirdly, Mr. Tombes himself grants that Infants may be regenerated (as John was in the Womb;) and saith, that if he knew such or such an Infant were regenerated, he would not scruple to Baptize it, according to which arguing, he must also forbear Baptizing grown persons upon profession, for he knows not that they are regenerated.

Pet. Martyr. loc. commun. cl. 4. c. 8. pag. 821, 822.

*Non excludimus eos (Infantes) ab ecclesiâ; Sed ut ejus partes amplectimur, bene sperantes, quod ut sunt secundum carnem semen sanctorum, ita etiam sint Electionis divina participes & spiritum sanctum habent. Neque audiendi sunt qui hâc de re movent scrupulum, ac*

*dicunt, quid si Minister fallatur? quia idem cavillus esse poterit de adultis.*

4. If the whole Species of Infants be excluded from Regeneration, then are all Infants (so dying) certainly damned; for all Infants are born in Original sin, and by nature unclean, and no unclean thing shall enter into the Kingdom of Heaven, But I suppose our opposites dare not exclude all Infants from Salvation: Well then, I conclude some Infants are elected, Regenerated, and in Covenant with God, or else they are saved without Election, Regeneration, Christ or Covenant; which is most absurd.

5. And whereas nothing can be said against us but this, *de occultis non judicat Ecclesia*, the Church cannot judge of secret things, but is to act according to appearance, and it is unknown whe-



ther such particular Infants are regenerated, they cannot make any profession, and Baptisme is to be given upon that. Answer, we have as much reason if not more, to look upon the Infants of Believers to be sanctified, then we have to esteem grown Christians to be such; because our owning of these, as *such* depends upon their *own* testimony only in a visible profession, which may be counterfeit. But such Infants are to be accounted Saints upon a Divine Testimony, for we have the word for it, 1 Cor. 7. 14. else were your children unclean, but now αἱ ἁγία ἑσσι, they are Saints or holy, it being the same word the Apostle useth in his Dedications and directions of his Epistles to the Churches of Rome, Corinth, &c. where he styles them Saints, and our Saviour tells us that of *such* is the Kingdom of Heaven, and they are to be no other then Saints, and we are warranted by a Divine Testimony to look upon them as *such*, which in their present Infant-state they cannot be liable to any suspicion of defeating by Hypocrisie, as grown persons may.

The Author brings in Dr. Taylor (whom he looks upon as his dear friend, and he hath reason for it, having helpt him to a great part of his Book,) The said Dr. (saith he) tells us very elegantly in his Lib. of Prophecy, pag. 242. *That this is truly to be Baptized, whatsoever is less then this, is but the Symbole only, a meer Ceremony, an opus operatum, a dead Letter, an empty shadow, an Instrument without an Agent to manage, or force to attuate it.*

Repl.



## Repl.

The Dr. wants not words, but this signifies nothing against Infant-Baptism, for all this may be as truly said of those that are Baptized when grown up, that have not truth of grace. But because I observe with what Reverence this Doctor is mentioned (as if all were Canonical which he saith in their behalf, and I find the *Authors* Book to swell with his *Sesquipedalia verba*,) I shall (for prevention of delusion) inform the Reader with some news which may be worth his hearing. Know therefore that the said Doctor put forth a Book about 20. years since, entituled, *The Liberty of Prophecy*, in which he pleads for a Toleration, as for others, so also for those that dissent from Infant-Baptisme. There he personates an Anabaptist, and tells us he will draw up a *Scheme* or *Plea* for them, and (saith he) *though they be deceived*, yet they have so great excuse of their side, that their *Error* is not impudent; *lib. of Propb. p. 223.* and therefore may be tolerated. Then doth he shew what they may say for themselves — and concludes, Thus far the Anabaptists may argue, and they have been encouraged in their *Error*, more by the accidental Advantages we have given them by our weak arguings, then by any *Truth* of their cause, or excellency of their wit. The Doctor therefore having a mind (it seems) to shew the excellency of his own wit, hath said more for them then ever they

A worthy Testimony  
to be brought against  
Infant-Baptisme.

could before or since say for themselves : so that his strong arguings for them, hath eventually proved a greater encouragement to them then ever any of our weak arguings did before. And yet after all the goodly *Harrangue* he makes in their behalf, he at last shuts up with this, *viz.* *The use I make of it* (never dreaming what use *H.D.* would make of it) *is*, That since there is no direct impiety in their opinion, they are by all means Christian, fair, and humane, to be convinced and instructed ; but if they cannot be perswaded, they must be left to *God*, (and I am of his mind.) And lastly adds, for his own part he believes Infant-Baptism to be a truth ; but because some have thought the Doctor had spoke more in their behalf, then he himself could well answer (as *Conjurors* sometimes raise spirits they cannot lay,) he hath since put forth an Excellent piece, stiled, *A Consideration of the practice of the Church in Baptizing Infants of Believing Parents*, and the Practice justified : in the Preface to which we have this account, That as for those Arguments which in *The Liberty of Prophecyng*, Sect. 18. are alleadged against *Pædobaptisme* ; and in the opinion of some, do seem to stand in need of answering, he had it once in thought to have answered them : but upon these considerations he forbore.

1. Because those Arguments are not good in themselves, or to the question precisely considered, but only by relation to the preceeding Arguments there brought for *Pædobaptisme*, they may

may seem good one against another, but those in the Plea for the Anabaptists, have no strength but what is accidental (as he conceives.)

2. Because in this Discourse (for Infant-Baptisme) he hath really laid such grounds and proved them, that upon their supposition, all those arguments in the *Liberty of Prophecy*, and all other which he ever heard of, will fall of themselves.

3. Because those Arguments to his sense are so weak, and so relying upon failing and deceitful Principles, that he was loath to do them so much reputation as to account them worthy the answering,

4. Because he hath understood that his very worthy friend Dr. Ham-

mond, hath in his Charity and Humility descended to answer that Collection. I have transcribed all this, that the Reader may mind

Dr. Hammonds Letter of Resolution to 6 Quæries, Printed by J. Fleisher for R. Royson at the Angel in Ivy-lane, 1653.

this Information when ever he meets with any thing quoted out of Dr. Taylor, as he shall at least eighteen times, and sometimes very largely whole pages, nay two pages and more at a time by our Antagonist in his *Treatise of Baptisme*. And truly a man would wonder at his weakness, that since the Doctor in his *Lib. of Propb.* doth profess himself for Infant-Baptisme, notwithstanding all that he says against it, personating an Anabaptist as he confesseth, and since he doth so villifie them for their error and weakness, the Author should un-

dervalue his cause so much as to make use of such fallacious reasonings, as the Dr. himself calls them.

Next, we have him again at Mr. *Baxter*, wronging both him and his Reader in what he citeth out of his Disputation with Mr. *Blake* as formerly; Mr. *Baxter* (saith the Author) in his [10 Argument, pag. 117, 118. speaks to the same purpose, viz. *Christ hath instituted no Baptisme, but what is to be a sign of present Regeneration, &c.* Here he curtailes Mr. *Baxters* words on purpose to blind the Reader, for Mr. *Baxter* adds [at least to men of age.]

The 4. End is signally to represent the Covenant and promise that the Believer enters into hereby, viz. to dye to sin, and live to Christ, for which he cites Mr. *Perkins*, *Baxter*, and Dr. *Taylor*; the two former we have spoken enough of, in the first Chapter, where we find them most professedly for Infant-Baptisme, and have condemned the Author for wresting their sence, they speaking of Adult persons or Aliens, and not in opposition to the Baptisme of Believers children, and for that of Dr. *Taylor*, That Baptisme is called the answer of a good conscience towards God, 1 *Pet.* 3. 21. which saith he, can by no means be applied to the Infant, since they are not capable thereof, till they know to refuse the evil, and choose the good.

#### Repl. I.

To this Dr. *Hammond* answers, namely, This is as true of that Baptisme which belongs to children

As to any other, only the duty of it is not required till they come to years and ability to perform it, and then if they keep not a good conscience it will be little available. And if this be of any force against Baptizing Infants, it will be of the same force against Circumcising them, since S. Paul, Rom. 2. 28. doth as much invalidate the external part of Circumcision, as St. Peter here doth that of Baptisme.

2. 'Tis therefore a meer Paralogisme so to argue; for the Apostle Peter speaks of the Adult that could give a reason of their faith, and not of Infants; for the Apostle had then to deal with such, who upon their being Baptized were to make profession of a good Conscience. And this (as we shall hereafter shew out of the *Magdeburgenses*) was the practice of the Primitive Church in this Case; for having to deal with Infidels, they first Catechised and Taught them the first Elements and Principles of the Christian Religion, whereupon they were called *Catechumeni* (i.e. persons that were to be Catechised;) that being done, and they brought to some competency of knowledge, they then openly declared and testified their Repentance and Faith, before the Congregation where they were to be baptized: And this they did by answering to some questions proposed by the Minister. To this the Apostle seems to allude when he calls Baptism, *συνηδυσσεως αγαθης ἐπερωτημαν*, i.e. The answer of a good Conscience towards God, so our Translation renders it, though (as Beza notes upon the place) not so fully expressing the force of the word, *ἐπερωτημαν*, which proper-